

RELIGIOUS PHILOSOPHY

THE ARTS, SCIENCES, LITERATURE

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Earth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, DECEMBER 3, 1870.

VOL. IX.—NO. 11.

Original Poetry.

Written for the Religious Philosophical Journal.

LOVE.

BY MRS. F. O. HETZER.

"I have come to think that love blights as many hearts as it blesses."—Extract from the letter of F. O. H.

Now thou dost err. Love breaks no heart:
But, like the sunlight on the earth,
With Nature's sacred, soft, serene air,
She calls the heavy-lidded forth,
When earthly vapors hide her beams,
The heart throbs ready with its pain;
It only needs to catch her gleam,
To beat with sweetest joy again.

Love never wounds, or stings, or blights:
All healing ought to be of love;
Her gifts are purest of delights:
Blessing is her immortal dove.
The frost of time may rear and chill
Too summer leaf of sorrow and grief,
But young spring on perfume and smile
Re-clothes them with her kiss of love.

Love never slays. Though scorned and spurned,
She seeks no justice on the earth;
Her gifts may only be returned:
She hath no measure for her worth.
Reverence is the crown of love;
Disappointed, thwarted, lost,
It hath no covetous wish to do,
Her every thought is truth and trust.

Love never betrays. The plighted feet
In mortal might may tread the way;
And down the thorny path of fate
Long yare may blindly, madly stray;
But equal to the darkest sin,
The Christ within will ever prove:
No power of earth or hell can win
A soul from his redeeming love.

Hate may distort and bend the brain,
Till waking thoughts be all of ill;
But in the spirit will remain
One spark of love all glowing still;
When the darkened, reckless mind
To blessed memory yields control,
Sweet memory comes to unbind
The fetters of the captive soul.

And lead it down the sunny way
Of childhood's smiles, and father's joy;
Where a dear mother day by day
Watched fondly over her darling boy;
Though now so vile he may appear,
True love will not let him do so prove:
That heaven's light, that silent tear,
Shine from the quenchless fire of love.

Love never despairs. Herself the light
And life of heaven's central love;
From her pure heart she faith and hope
Immortal inspiration drew:
And her angelic mother earth
In all her prior glory
Till through each vein she giveth birth
Unto her fervor, conscious Love.

Baltimore, Md.

PENNSYLVANIA.

More Spiritual Manifestations at Harrisburg, and

Mechanicburg.—Starting Test.

Communication from W. MARR.

HARRISBURG, Oct. 17th, 1870.—Now that the electric excitement is over, I have thought it a proper time to ask your kindness to publish the following—another extraordinary Spiritual manifestation. I had prepared this for publication immediately after it occurred, but deferred it on account of the great political excitement. I wish that some more competent writer than myself had witnessed these tests, and had the independence to publish them under his own name, although I have no doubt this will be read with considerable interest by many, and your numerous readers will not get tired reading accounts of those strange occurrences. The honest, liberal, unprejudiced part of community desire light. If these tests are what they purport to be from those who have passed from earth sphere into the Heavenly land, why should we object to read here, or investigate. I have been urged to publish this by a number of the citizens of Mechanicburg, and this vicinity. In your paper, is there any relation what we witnessed with a number of as respectable and reliable gentlemen of Mechanicburg and other places, as any minister or person in this community. I would say, is it not hard for those of us who love to go to church, to sit and hear ministers, profess good men, denounce all persons engaged in investigating those glorious gospel truths, as humbugs, etc., and dare not reply? We believe and know it is God's cause we promulgate, and all opposition cannot stay its onward progress. We ask and invite all honest investigators, without regard to sect or denomination, to come see for themselves. Our circles are free for all without money, without price. On the evening of the 31st of August last, a number of persons being present in our circle, an Indian spirit passed in my hand a written communication. I opened the paper without reading, laid it on the table. Soon after the spirit picked it up, put it in my pocket, and said, "Read it privately." Next morning I read it, and found it was from Mr. Brennan of Mechanicburg. I kept it until the next Thursday, when Mr. B. called in my study, I handed it to him. Here it is—as we got it, word for word.

HARRISBURG, Aug. 21st.
FRIEND BRENNAN: When you start on your tour, be very careful that Miss—does not change her position in walking from the left side of the medium to the right. If you should by mistake change, you had better go home and start afresh. You may talk and be merry, the more the better. The boy, that is my boy (meaning medium), need not be much influenced until coming near the place, then we must have harmony and quietness. Take hold of his hand; Brennan or Doctor, the right hand, and

Miss—the left. Go where my boy goes, and all will be right. In next circle I will describe to you more minutely through Mr. Siffard (medium) who was the possessor of the found while living upon earth. The walk is not a great one. It will benefit you all to walk in the fresh air Sunday morning at 5 o'clock, you may start from home. You must not fear of being molested. I will tend to that. All will be right. I mean to take a pleasure in following my boy and all will be well. Keep the found in your little circle. Do not send it to Harrisburg; they have more now than they are deserving of. We have a harmonious little German circle in the city of Harrisburg.

Mr. Brennan read it, and he said, and said: "That is very strange."

I cautioned him to say not one word to Mr. Siffard, as we were promised a statement of the spirit through him. That alone would be a test.

Mechanicburg is eight or nine miles from Harrisburg. Saturday afternoon a number of the friends, ladies and gentlemen, took the cars and went over to witness the test. It being the evening of our city primary election, I did not go until late; when I drove over with another gentleman in private conveyance. I got there after nine o'clock, and found Mr. Brennan's parlor crowded. They were in circle; the spirit knew I was there.

Patrick soon said, "My friends, it is time for you to go home and get your rest. As many of you as can be here in the morning and go with my boy, will be taken to the place where we shall find a test. Thinking of the digging for treasure, on a former occasion, that I have published in your paper, I concluded it was best to be prepared. I said, 'Patrick, shall we take a pick and shovel along?'"

He answered, "No: we don't want any this time."

After singing a hymn, the circle closed. [I would here remark, that at the circle in Harrisburg, Wednesday evening, 24th, after receiving Brother Brennan's communication, the spirit said we should take a young lady medium along.]

I asked Patrick if he could tell who he buried or concealed the test we were going to get, and how long it had been buried.

He said he was told it belonged to one of General Washington's soldiers, an old man, who had put it away some time after the war of 1814. He would tell us about it himself, at another circle. "You will observe how this corresponds with Mr. Denning's spirit's statement."

At morning, at five o'clock, a number met, the lady being present, following the medium, who was under influence—no one knowing where we were going. I kept as near his right side as I well could, walking over rough road—the lady to his left; followed about two miles down the railroad, until we came to Mr. C. Woods, when it commenced raining very fast, no one, exceptable, having an umbrella.

He led us into the woods, about 200 yards from the road, through brush and bushes until he came to a partially decayed log or top of an old tree that had evidently been blown off for many years, as the stump stood about fifteen feet high. The top laying on the ground was hollow and rotten inside.

The medium's eyes were closed all the while. He said, "Here it is." Several gentlemen commenced pulling out the rotten wood, when he said, "See it is up here."

He then turned around, got on his knees, with his right hand reached up in the hollow top of the old tree, and pulled out the rotten wood; after which, to our astonishment, he handed to one of the gentlemen a leaden or zinc jar, in the form of an old Revolutionary weight, with top handle, such as none of the company had ever seen. We then cleaned off the rotten matter and started the medium being under control, and conversing until we were near town. Said we should meet in circle at 10 o'clock, and receive directions how to open it. The news of our success soon spread.

I assure you there was not much good done in any of the churches that I recollect, for there must have been several hundred men, women and children visited Mr. Siffard that day to see the old strange relic and get the number. After church I noticed it to the crowd a verbal cry. The circle met as directed. Patrick's spirit said we would find out all about it, that he would be present, and explain, but before we opened it he would like to have a little fun, which would do no one any harm if it was the Sabbath day, that we must not do wrong any day. He would like to see all would put down their names and guess within in that we found, see who could come nearest the truth. The proposition was agreed to, and a number guessed right. We then procured an iron vice, brace and bit, tried to penetrate it, but failed; then got a saw, tried myself to get top off but could not. The spirit then took the brace and bit, and less than a minute made a hole in the top, then took a wire and commenced pulling out the rotten matter, and the medium, when I proposed getting a cold chisel, which was got, and with considerable labor it was broken open and found to contain Continental money, dated Oct. 7, 1776, payable in gold or in Spanish milled dollars, at the Treasury of Virginia. The circle met again in the evening at Mr. Siffard's. So great was the crowd that every avenue, room and kitchen were full, many standing even in the yard, and several were up on trees endeavoring to hear or see the spirit, so great was the excitement. We had a good meeting. During the evening we received the following personal communication from a spirit: Friend, I am a stranger to you. I introduce myself by saying a spirit (as you call us) came to me from the 4th sphere, asking me to go with him to this place; his name is Patrick O'Connell; he came from the old country. He is what you would call a raw Irishman; he is

worthy of your company and may do great things for you; he asked me to give a short history of my life while living upon earth. I spent seven years of my time in a log cabin not far from your village, the cabin now being burnt down. I lived to the age of ninety-four years. I left the form the year 1830 Dec. 12th. My name is William Denning. My late residence was in Mifflin township, Cumberland county. I was an artificer in the Revolutionary army. I felt proud at one time to be of manufacturing the first of wrought iron cannon. Ah! now, my friends, I am as much ashamed that I was proud to have it said I was an inventor of a life destroying machine: we have no big else to do here. I commenced a gun and the heat being so great we could not finish it: it is now other lying at the Carlisle barracks or at the H. F. Forge also one of my cannons that was captured by the British at Brandywine, and can be seen at the Tower of London. If those works of mine could only be destroyed it would relieve me of many thoughts gone by. Never, friends, lend a hand to any thing of the kind.

I will instruct P. O'Connell in a way of a weight that had been sunk in the river in time of war to save it from being taken to be manufactured into shot. I had it in my possession some fifteen or twenty years. I kept it as a relic. One day I placed something inside. I cannot remember if it was a bit of cotton or a bit of paper. When you take it home, drill a hole in the top and examine the inside; perhaps I have written something, and placed it therein, that may be interesting to you. In the year 1823, I walked a short distance off the roadside, and placed it in a knot-hole of a short bushy sapling. Way I did this I cannot say, unless the spirit did it for some good purpose. It was a good medium in my last days while on earth, and conversed with my friends many times, as you do now. I will control some of you tonight, to have a dream. All I ask of you is to relate the dream or vision to the circle next evening. Do not hesitate, but come forth boldly, and relate it as correctly as you can. It will be shown to you, that you are all in dreams more or less.

P. O'Connell will now write some of his thoughts. He has written for me. O. H. I only could write as O. H. and J. Jones, I would communicate to my friends.

WM. DENNING.

By P. O'CONNOR and J. JONES.

The above is a correct copy. I leave it with your readers to explain. We have since received greater tests.

Yours is the cause of progress.

W. BARR.

—Harrisburg Telegraph.

The New Medium for Physical Manifestations.—Frank L. Thayer.

Some two years since, my attention was called several times to the fact that in the adjoining county of Kane, a young medium for physical manifestations, Frank L. Thayer, was receiving most wonderful and tangible evidence of spirit power.

Last summer, the opportunity was presented in two public seances, of witnessing these manifestations. They are among the best and most satisfactory that I have ever had the good fortune to witness.

Mr. Thayer sat in full view of the audience, in broad light, and at such a distance from the instrument as to be impossible to reach them, while if he moved a muscle it could easily be seen, with one hand resting just within an aperture of a large plain cabinet, within which are placed the various musical instruments to be played upon, consisting of a large drum, several bells, a guitar, etc. These are used in a vigorous, wonderful manner by an invisible power, playing anything started by any one outside of the cabinet, accurately and perfectly.

Everything being open to the most thorough investigation, and in view of the increasing and imperative demand for these manifestations from the large mass of unbelieved who are becoming alive to the fact that God yet lives and the Angel World is near, we trust that such mediums will receive generous and paying support from all the friends of truth.

It is high time, Bro. Jones, that the fear that mediums may make something peculiarly by their gifts, should be ruled out, and the fact, as the clerical exponents of a dead and dying Theology should be given to the demonstrators of a living religion.

Since the aforesaid public seances, I have had the opportunity in my own home of again testing in the most thorough manner, Mr. Thayer's mediumship. He is every way worthy of the confidence of the public; and Mr. E. G. Prentiss, the gentleman who accompanies him, is a reliable and worthy citizen of Hampshire, in Kane county.

Mr. and Mrs. Jocelyn have been, for the last three months, meeting with good success from the public in need of the healing gift, including a large proportion of our orthodox friends. The Dr. and lady have rooms at the Hotel Mrs. Munn has been speaking in the court house once in three weeks (alternating with Dr. Jocelyn) to good acceptance for some time, and will continue to speak for the present.

HARVEY A. JONES.
Sycamore, Ill., Nov. 20th, 1870.

Read the advertisement of "Cosmology," by Geo. M. Ramsey, on fifth page.

SPIRITUALISM.

By Rev. Willard Spaulding.

Rev. Willard Spaulding, the minister of the Plum Street Universalist Church, in this city, recently gave an evening lecture on "Spiritualism," which attracted a large congregation, and gave wide-spread satisfaction. The fact that an oral discussion on the subject was held in the city about the same time, between Rev. John Moore, a Presbyterian minister of Philadelphia, and Messrs. Hull, a Spiritualist lecturer, prepared the public mind to take an interest in a statement of Mr. Spaulding's views. The text was taken from Matt. ix: 11, "A dangle came and ministered unto him."

Mr. Spaulding commenced his sermon by asking, "What is Spiritualism?" and went on to say that there are many things belonging to Spiritualism that are not peculiar to the belief, but originated with other religions.

One good word that it prevented that ridicule, and said that while he did not believe it embraced one-fourth of the entire population of this country, as has been asserted, he did believe that this body (he would not call them Christians) numbered millions, and also that the bulk of Spiritualism existed to a very great extent in other countries. There were Spiritualists among the Christian Churches, and they were to be found in all classes of society. It was wrong, he said, to ridicule Spiritualism, as had been done by the religious and political press of this city. Sound argument was much better to subvert wrong impressions than ridicule, and the secular press should treat this religion (for it was religion) with kindness and reason.

We should criticize justly and separate the good from the bad; for he held there was good in Spiritualism, either in ancient or modern, and much good in modern Spiritualism. One good word that it prevented that ridicule, and he related instances where it had established belief in the minds of unbelievers, when all other means had failed. One was that of an old man he had met in this city, who, although he did not believe in it, did not wish to be skeptical, still could not shake off the belief that death entered every thing, and that there was no life beyond the grave. This man met a Spiritualist, and through Spiritual manifestations, was led to believe in future life, and is now happy in the hope of meeting his dear friends in the other world. There was, he claimed, examples like this all over the world, where persons had been led to believe in a future life, by this means, and he thanked God for it.

The belief of Spiritualists as to the mode of existence in the world to come was then explained, and Mr. Spaulding asserted that it taught us that Heaven is incomplete space—and that were God to dwell there, He would feel that spirits of departed friends visited us, and asked why should not friends visit us if they can. He liked to think of dear friends who were dead as near to him in the spirit sometimes; to think that they were not thousands of miles away. He didn't want any such distance to intervene between him and his friends, and he felt that if he could live in the spirit, he would be nearer to his friends than he is now.

This faith, he claimed, is not peculiar to Spiritualism; it is Christianity. The Bible teaches us that to be born of the body, it is to be present with God, and this is all there is in death. He alluded to instances mentioned in the Bible where angels and nobly returned to the earth, and he could not believe in Gospel Spiritualism without believing in modern Spiritualism. If we do not believe the spiritual world is here, then we must return to the belief of past ages, that when we die we lie in the grave for a time and then are awakened up and taken a long journey. He did not believe that he should be taken to every thing and set into empty space, or that we die to things of this life. He believed all things material that exist in this world will exist spiritually in the next world. It was a thought that he lived to cherish that what God had created was to last forever.

Men are beginning to entertain more rational ideas of Spiritualism, and many arguments against it have been proven to be unreasonable. Because there was wickedness in this world was not a sufficient reason for our becoming oblivious to it after death. He would not be happy to bury his face in the sand, and become oblivious to everything, to escape the knowledge of wrong doing. What we know of the mind, we know of the spiritual world, for the mind is immortal and exists without change. If you know what your life is in this world, you know what it will be in the next, for we will be under the same laws and same spiritual God.

Spiritualism, he said, helps us to understand the future world, and it has prevented a great amount of superstition which Christianity could never have accomplished. The evangelical world was full of superstitions which had been taken out of hundreds of thousands by Spiritualism. He has also saved thousands of people from idolatry, and he thanked God for it. He didn't wonder that the evangelical world was alarmed at the growth of Spiritualism, for Spiritualism was undermining its foundations.

Cincinnati Star of the West.

The Kansas Commonwealth, in commenting upon the remark of a railroad official, that thousands of men were under his political control, says: "How rapidly the business of governing is degenerating into a broad race, with great criminals for managers and clowns for actors. And this is a tragedy."

Some ladies suffer dreadfully with the headache, and this causes their hair to fall. Nature's Hair Restorative is a sure remedy for the ache, and will restore the color of bleached, gray or faded hair. See advertisement.

Still another Remarkable Child.

Strange Manifestation—Starting Incidents—A communication.

Although spirit manifestations, and manifestations of spirit, are of daily occurrence over the land, it might not be without interest to the readers of this JOURNAL to know something of an infant medium, who, during the last half year, has become highly developed—a child, not yet three years old, and whose name we shall be content to call Little Eddie, as he is so sunshiny to stand out boldly before the ignorantly sneering and ridiculously or pitifully ridiculing multitude.

Little Eddie is a native and a resident of this city. I am well acquainted with the family, of which the father was somewhat inclined to investigation of Spiritualism; but the same was seldom or never mentioned in the family circle, as the mother, by education and evil reports, was strongly opposed to it. Nevertheless, the child would utter the scriptures words "out of the mouth of babes and sucklings," and to day the parents thank God for the light, comfort and joy thrown into their minds and hearts and household by their own darling.

Through little Eddie, angels are their daily guests; to him departed friends appear; through him they speak, and give their names, to him unknown, and things almost forgotten by the parents. His daily and almost constant playmates are little children of the spirit realm, whose names he often calls. He rocks them on his horse, shows them his playthings, the clock, and his "kiddie," and is continually general, happy and kind, and when, spontaneously, he mounts a chair and speaks there as to an audience, his eye is up, and countenance and mien is full of spirit.

Meanwhile spirit, once, by lifting him aside, preserved his life, gave him a little baby in his arms. No child was ever so delighted with its doll—told him of "streams of blood across the ocean," when the present war began; and more than once he said, "Take my head and write upon the slate."

These writings are general, brief, but I cannot forbear to relate a few: "The child was playing about as usual, when he turned to his slate, and made a few scratches in his own childish style; and then, in a plain and good hand, wrote the following, which I give here in full, literally and verbatim:

"I'm a little spirit, but it is only a question of time. The suit will be given more by the force of argument than by the justice of the cause."

Shortly after he added: "It would be of no use for me to designate the objectionable passages, as it would do no good. My advice would not be followed."

A our ill: Eddie prefers fruits, farinal and other vegetable diet, and voluntarily abstains from "meat" (poor) and stimulating food and beverages, he naturally remains in a condition near to that of the normal man.

Hence, in part, he has close relation to the Spirit World as to this. May angels still preserve him, and in due time, through his grand and noble husband, bring greater and purer blessings of God to humanity!

Others are raising your children to be like men and women, living and moving also among the angels? Or is your child to be a mere physically stimulated degenerating earth-plodder about as usual, in worse than emptiness, a life destined for higher joys and higher purposes?

N. H. JOSEPHSON.

Written for the Religious Philosophical Journal.

"ALONE WITH THE NIGHT."

BY ADDIE L. BALLBOU.

Written in reply to a letter from a friend, who complained of being all "alone with the night."

Nor "alone with the night"
For on bladders of light,
Like the sun's rays of the morning's red sea,
And the Spirit of Love,
Like a messenger dove,
To crown and compensate each desolate hour.

Love with love shall be blest,
Heart with heart shall find rest.
When life's turbulent billows shall lead them no more,
Through the wave and the tide,
While their meetings divide,
They will touch the same sands on the Beautiful Shore.

Not "alone with the night"
Though the cancer and blight,
Like a vulture has fed on the quivering heart,
For the Spirit of Love,
Like the sweetest mother dove,
Keeps watch over the nest till the young pinions start.

Lip to lip will be pressed,
Heart with heart will find rest,
When these hanging souls upon their circle of years
Shall "alone with the night":
For an angel of light,
Counts the beats of our worth by the falling of tears.

Punchinello gives this dialogue: Aspir- ing Author—Ah, you have read my essay? I hope the verdict is favorable. Editor—O, yes, all right; acquitted on the ground of lameness.

Pench wants to know whether the Star-mas will care so much for the Watch on the Rhine, now that they have got the great Pumb-bong clock.

The Mystery of Oak Street.

The Remarkable Occult Disturbances—Inexplicable Demonstrations at a Vacant House—A Sensation Investigation—By Officials and Others Without Effect—The Origin of Visions and Ruin of the Premises.

From the Columbus Sunday Morning News.

There is nothing supernatural in my composition. I have been an unbeliever in all manifestations and events, which, it is claimed, have transpired in all ages. I have always held to the belief that the world's sorrows, cause, some upon a re-act result in regard to it as the cause of a supernatural power, or the demerit of the departments of science and art. Galileo was obliged to press the poisoned chalice in his lips, when he asserted that the world was moving. The movement of the earth was the first great step that was taken toward a similar fate. It was believed that Gutenberg and Faust were the first to learn of the truth when they invented movable type.

There is a learned professor of Germany who was called upon to read a paper with a golden tooth in his head, to the Salem witchcraft, and the Rochester knockings, and our own times, there has been flowing through the air, and finally found existence in the minds of many good people, a vague and indistinct perception that there was something more than the visible, who are possessed of power to move about among mortals, and make their presence known and felt, not only by a great variety of physical demonstrations, but by reaching the sensitive organization of the mental faculties, and imparting upon the human mind the utterance of thoughts wholly foreign to the subject thus approached, through some perfect and harmonious law, which, it is asserted, will yet prove most powerful in quickening and energizing man's spiritual nature, and guide him more clearly on his way to that system towards which he is so slowly wending his way. I am induced to state a few facts (strange as it may appear), which, if they have not thoroughly convinced me of the existence of spirits, have given very far to strengthen my belief in the opinion that there exists some wonderful and supernatural power, beyond the conception, and unaccountable, for by those who were eyewitnesses to the scenes.

On last Saturday evening, in company with three other gentlemen and two officers, we repaired to the vicinity of the haunted house on Oak street, a story and a half brick, the first house east of the south side of Oak, with four windows on the south side of Oak, many of which were broken. When within a short distance, we noticed a light rapidly carried from one window to another. An officer and two men entered the house, while two men and an officer remained outside. Those who were inside took positions in the hall, and the officer thus arranged, each heard distinctly the music of a piano, which seemed to come from a room in which one of the gentlemen was stationed; when in one room sounds of music, like the thumping of the strings of a violin, was heard, as though they came from the hall; and as the gentleman who was stationed in the room from one room to another, the sounds then seemed to come from a room in which no one was stationed. The party inside were so far forced to positions taken in each room. The outside and inside being thus completely guarded, we heard distinct notes of music from a guitar and violin, which seemed to be played so lively and pleasant air, immediately beneath the ground floor, accompanied occasionally by tremendous thumps upon what seemed the keys of a piano. The parties on the outside heard the currying of voices which seemed to come from the bottom of a deep cellar, that ceased with the music.

We all retired from the house again, determined, if possible, toathom the mystery. Every room in the house was entirely vacant. There were no adjoining buildings from which the noise and music could possibly proceed; but we heard the thumping and thumping of feet, and harsh and discordant sounds of music which came first from one room, and then another; first over head, then beneath our feet, and in the air, as though the instruments were being swung about our heads. In five minutes after we entered, the noise gradually ceased. When we in our lanterns looked about like ghosts, ourselves than rational beings. We put out our lights, and as we retreated the blue light again appeared, with the addition of others of smaller and different colors; and two figures clad in white appeared in the doorway, and with a wave of the hands seemed to beckon us good by. A slight was enough to appall the stoutest heart, and caused the very blood to freeze in our veins.

Three of the party took to their heels, and disappeared across the vacant lot toward Seventh street, as though the devil himself was after them. The fourth, who was a man of great stature, and was a Derringer in our hands, and our eyes fixed steadily on them. As we approached they seemed gradually to dissolve into indistinct forms, and finally passed from our astonished gaze like exhalations. We made a thorough investigation of the premises, and found the windows, grates, and every opening, except with the house broken to pieces, the shed in the rear demolished, and the cellar stairway and masonry torn down.

I have not the time nor space, Mr. Editor, to give in detail the wonderful experiences of that eventful night. Our investigations occupied two hours, from 12 to 2 a.m. Investigations were still being made by different persons, but no satisfactory conclusion has yet been arrived at. There is a statement being prepared which will contain a full history of the haunted house and all its surroundings, as well as a complete and full statement, in detail, of the scenes that were witnessed by a large number of intelligent persons, drawn from the spot by the strange stories in circulation, and unless some more acute observers shall succeed in unravelling the mystery, the statement will be published in the hope that attention may thereby be directed to that record of ghasts and goblins, and investigation made by those who may regard this as simply a credulous story.

A German telegraph operator has discovered a mode of sharpening, with mathematical accuracy, any number of steel or iron wires, by the agency of the magnetic current. The machine is so constructed that the two ends of the wire are drawn to and away with the present process of grinding the points so injurious and extensively fatal to the workmen.

The colored cadet at West Point, J. W. Bama, who got into trouble recently with one of his fellow cadets, and was tried by a court-martial for assaulting him, although innocently found guilty, has been virtually acquitted and discharged from arrest.

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Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to Dec. 15th, 1870, it will be mailed, "Smith J.—Dec. 15—70." The 15th, 1870. If he has only paid to Dec. 15th, 1869, it will state that Smith J.—Dec. 15—69, or perhaps some other, the last two figures for the year, as 70 for 1870, or 69 for 1869.

Those sending money to this office for the Journal, should be careful to state whether it is a renewal, or a new subscription, and what paper name plainly.

All letters and communications should be addressed to F. M. Jones, 187 South Clark Street, Chicago, Illinois.

A SEARCH AFTER GOD.

Does Design in Nature Indicate the Existence of a God.

NUMBER SEVENTEEN.

In our previous article we demonstrated conclusively that if design indicates a designer (in nature), then God is simply a man on a large scale, possessing every characteristic of man. We desire the reader to ponder this question well. The various Orthodox churches, animated with the belief that they are worshipping the only true God, point to all conditions in life wherein a design is manifested, and exultantly exclaim, "How a design without a designer? This wraps up the part of the idolaters, for all orthodox are such," is eminently well calculated to mislead the mind that does not think closely. Even Beecher believes that there is a Personal God, for he says in emphatic language, "He dwells in heaven, and is not present, though the divine influence permeates the whole universe."

Design indicates a designer. The designer has evidence of design connected with him, just as much as that which he brings into existence, hence there would be no limit to the comparison. You may search for God through the instrumentality of a design forever, and you will not find him!

Supposing that man is made in God's image. Connected with our organization is evidence of a design, hence there must be connected with God the same peculiarity, and you have just as much right to declare that somebody created God, as that God created man, especially if the latter was made in the former's image.

The watch bears evidence of a design, and we trace it to the watchmaker; he also has within his organic structure greater evidence of a design, and is traced by some to God, who, if a personal Being, has evidences of a design connected with him, hence we must still continue the comparison, the evidences of a design increasing as we ascend upward.

Has he laugh the will wind, the brating storm, the lightning lightning, the rolling thunder, the pattering raindrops—a designer!

No designer says the mist as it obeys the action of different currents of air, and forms the halloes? No designer declares the will winds as they rush onward, causing death and destruction, to restore equilibrium that had been destroyed? No designer says the snow flake, as it is crystallized by the elements and falls to the earth in compliance with a certain law? No designer says the volcano, as it acts in obedience to volumes of fire in the earth? No designer says matter, for I am eternal, and none so foolish as to deny that I have always existed? No designer says law, for I am incorporated with matter, knowing no beginning, no end.

A Designer—where is he, the one who controls all things, who exists throughout infinitude of space, and through whose instrumentality man is supposed to have been created?

The following is reference to design in nature indicating the existence of a God, is from the *Liberal*, and contains many points worthy of careful consideration. We give them as prefatory to more extended remarks by us on the same subject.

"The prevailing theories of 'creation' and 'design' appear to us to be crude attempts at explaining Nature. Growth is seen everywhere, and this it doubtless was which suggested the theory of creation; for in the ignorance of the human race, growth appeared to be a

real increase of substance existing. Growth has since been resolved into the process of change in form; materials being at facted from old forms and built up into new ones; therefore there is not the shadow of a plausibility remaining for the theory of a creation out of nothing. That theory, which was a relic in man's infancy and ignorance, is now regarded as untenable by all scientific men.

"It is not so generally admitted that the adaptations everywhere discovered are the results simply of law, without any extra-mundane influence. Creative mind is scarcely admitted, but denying mind is still affirmed by considerable numbers of professional teachers of the public. Especially do the clergy ride this hobby eternally, that the adaptations of the various parts of Nature together, prove an overruling mind to have designed them in harmony. In an article published recently in this column, it was contended that all we know of persons and 'designers' is that they are human and other animal beings, and therefore, if reasoning by experience, we conclude that the world as a machine must have had a mechanical maker, we are obliged, by the same strict adherence to experience and analogy, to conclude that such a designing deity would be simply a larger man or animal, a more evidence for that fact is just the same universal experience which is relied upon to prove that the world's 'mechanism' has a maker. Thus, the design argument was, we think, soundly refuted, and that reduction to absurdity, since it was shown, if true, to prove a monstrous mechanism existing in the heavens, but by no means to establish the existence of an immaterial, eternal Deity, such as Christians assert.

"The impossibility of annihilating any portion of existence induces the conviction that nothing but began to be, except as regards its form; if, then, the substance of all things is eternal in duration, they receive a severe blow. It is, at the least, most difficult to sustain any theory of two eternal existences, but it is a contradictory to assert that two such existences can be in finite. Theologians have asserted that God exists everywhere and is omnipotent;—if matter is eternal and eternal, it must at least share the empire of 'God,' but any law in the theological system is the complete ruin of that system, since it claims absolute infallibility.

"If it is admitted that the properties of known existence are such as to shut out 'creation,' and that the properties of known existence are such as to shut out 'creation,' the theory of a designer in Nature is also superfluous. If substance has certain real qualities, which cannot be annihilated (and upon this ground only can there be science) then, as a necessary result, we perceive that an omnipotent Deity must be powerless since his power would, at every step, be limited by the properties of the material world. It is only by the fixedness of material qualities that man can become a designer. He puts matter in juxtaposition one with another, and then Nature does the essential work. Hence a designing Deity could only be a conductor of a designing natural law. Design and contrivance, expressly indicate the limited power of the designer, who contrives, amid difficulties, to avail himself of those natural processes which will accomplish his wishes. The idea of a contriver is that of a finite being struggling with difficulties. Still further, if we conceive of a designing deity, such a being must be more or less unhappy, or dissatisfied with the condition of things, in order to have a wish to change them. If the Christian reader is proud of his deity puts on him, we wish the happy believer joy of his cherished opinion.

"We see growth, adaptation and destruction in Nature. Force is never exhausted. The expenditure of one mode of force is the recuperation of another. Millions of forms arise by necessary impulse. Untold numbers fall to sustain or perpetuate themselves. Sobered have untold numbers of forms, and yet the same organisms. Do we ask why these forms exist which we see? Nature has been unconsciously busy during a past with beginning, and these things which exist are but the offspring of untold failures. Nature is inexhaustibly active. Many forms are produced, and those that are fitted to endure remain, while the rest are swept away. The process of trial never stops for a moment. Everything is perpetually enduring an ordeal, through which it must pass triumphant or pass away. Each form has but a limited career, and is perpetually modified and renewed. On the hypothesis of an overruling deity, the order of Nature, there is no need of the design hypothesis, nor need there be any wonder at the adaptations which exist, since Nature produces all forms and those results which can sustain themselves.

"In the vegetable and animal worlds we see multitudes of forms attempting to live, but failing, and becoming a food for other organisms. On the hypothesis of an overruling deity, the order of Nature, there is no need of the design hypothesis, nor need there be any wonder at the adaptations which exist, since Nature produces all forms and those results which can sustain themselves.

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To be continued.

Dr. Darnest C. Dake.

This noted analytical healer is now operating in Iowa. The friends and the afflicted in the state should bear it in mind that the Doctor's success is truly wonderful. December 2nd, 3rd, 4th, 5th, 6th and 7th, he will be at the American House, Cedar Rapids. Thursday, December 8th, and until further notice, at the principal Hotel, Waterloo.

AN INQUIRY.

George P. Dillingham inquires whether spirit friends ever appear to mortals during sleep.

"It is, undoubtedly, a well-verified fact, that spirits can and do impress the minds of mortals during sleep more readily than at any other time.

"Not only man, but all Nature, is in a more energetic condition at night (the most natural time for sleep) than in the day-time. At such times our spirit friends can come in rapport with us, and impress us with thoughts, even as a positive professional mesmerizer can impress his negative subject with his thoughts. And if a spirit at such a time wills his subject to remember his dream, so called, it will be remembered more or less vividly, as the dreamer's brain may be more or less adapted to remembering thoughts impressed upon it.

We have known a spirit to relate through his medium a dream in all of its details, twelve hours in advance of the time he caused the medium to dream. He at a public seance told us that he would make the medium dream on the following night, and went on to tell what the dream would be. Our reporter wrote out the dream. The following day the medium, without having the least knowledge of what had been said during her entrancement, went on to relate what a singular dream she had dreamed the night before. It was exactly what had been foretold.

We may educate ourselves to become so negative to our spirit friends during sleep, that 'sweet communion with them will be the result. Our loved ones in spirit-life—our guardian spirits try to warn us of approaching danger. Sometimes they succeed, more frequently in dreams than at any other time.

The philosophy of dreams, the inconsistent and distorted outline of which we sometimes remember, is owing to our inability to reflect, so to speak, the true dream to our external senses. It may be compared to a mirror of uneven surface, which reflects a distorted likeness from well-moulded features.

We may sometime have more to say upon this subject. These few thoughts may call forth a well-matured article, from a clear thinker.

A SEPARATION.

Mrs. Colby, the venerated mother of the senior editor of the *Banner of Light*, was released from earth-life by the gentle process of death at her home at Amesbury, Mass., on the 15th ult., at the ripe age of eighty-seven years. Her failing physical force had been noted with affectionate solicitude for some time past, and the event of final dissolution was, therefore, not wholly unexpected. For many years previous to her departure, she was clairvoyant and impressionable, and known to be often in close personal communion with the world of invisible spirits, who to her clearer sight were visible. She conversed with them frequently; they often visited her bedside at night; and they invariably comforted her with tender assurances that they had prepared for her a home in the eternal world, that she would at last enter with the joy of revived youth. They likewise assured her that, as she had already lived on earth to the limit of a ripe old age, in harmony with the beautiful statutes of Nature, she would, at length, pass on without the stir of a single regret, which was the case when the hour of separation arrived. Her last birthday fell on the 11th of October. The uncounted friends of the senior editor of the *Banner* will mingle their sympathies with his own over this bereavement which brings but a larger and more blessed freedom.—*Banner of Light*.

Yes, Brother Colby, we do tender our heartfelt sympathy to you in the hour of your bereavement. The memory of our dear angel mother is cherished as most sacred. She, too, passed to the higher life at a ripe age. Her ministrations from the higher spheres, prompting us to duty, are continuous, and her presence is often palpable to our senses.

Mother! how enduring the name.

—ED. RELIGIO-PHILOSOPHICAL JOURNAL.

THOSE DELICIOUS GRAPES.

Our thanks are due the friend who sent us a case of twelve boxes of the most delicious grapes we ever tasted. We have delayed making mention of this reception, in hopes of learning the name of the friend to whom we are indebted for so delicious a treat. Will the donor please accept our thanks for the fruit, and return his or her name to us.

DR. SHERMAN AND WIFE are yet at No. 305 South Clark street. The Doctor is an excellent healer, and Mrs. Sherman is one of the best psychometrists in the country.

MISS M. L. HORTER.—We are informed that the above named lady is a fine trance and test medium, worthy of patronage. See her advertisement in another column.

—D. A. Mills and Geo. Myers have written to this office in regard to their papers, but fall to give their post office address. Will they please do so. And will all who contemplate writing, please guard against similar omissions.

Spiritualism is invading the churches, and ministers of the gospel are free to admit its beauty and worth, when paying the last tribute of respect to the memory of one who has passed away. At Alliance, Ohio, a remarkable incident occurred, which shows that the minister in question had a vein of liberality permeating his nature. Edward K. Menary passed to spirit life, Saturday, November 5th. The Rev. Mr. Johnson, who officiated at his funeral, said: "A few days before his death, he had a vision. His mother died in his infancy, and he could not have known her; yet as he lay upon his sick-bed, a female form approached, telling him she was his mother, and conducted him to the gates of Paradise, and showed him the beauties therein." Then said this pious man, who doubtless has given many a seer at Spiritualism: "I have no doubt that God did send the spirit of his mother to show him the glories of the heavenly world."

Personal and Local.

—The Reverend Mr. Frothingham, of New York, lately preached a sermon in which he declared that he was a radical Unitarian, and that he did not honor the God of Abraham, Isaac and Jacob. In fact, he had, add to had all radicals, a little God of his own.

—Judge Edmonds having received several communications given at a circle in Pennsylvania, found the following among them, bearing date, April 10th, 1859: "The monster, Mr. B., before its final death-throe, concentrating all its remaining vitality for a grand coup d'état, and, in the midst of its efforts, will suddenly cease to breathe, and will fall, and crush in its fall two principal actors in the present scene, namely, the Roman Pontiff and Louis Napoleon."

—Hope Bala, of Goldboro, North Carolina, writes as follows: "One of our most learned men read the Rev. D. W. Hall's lecture, and desired us to write him in to prove, that an article in the *four Gospels* was in reality a prior to the birth of Christ, also to request him to have said lecture produced in pamphlet form."

—C. Fannie Allen has been engaged to lecture at Crosby's Music Hall during December.

—J. M. Holland, of Council Bluffs, Iowa, writes that the Lyceum there numbers seventy children.

—Harriet Beecher Stowe writes to the *Church Union* as follows in reference to Spiritualism: "I do not seek these things—I do not search out mediums, nor attend spiritual circles. I have attended all I wish to know about, and am quite content now whether I see another manifestation."

"And what," we inquired, "is this something that you have attained?" "Oh! I feel perfectly certain that my friend is not dead—but alive, unchanged, in a region of joy and blessedness, expecting me and praying for me, and often ministering to me."

The first Christian believed what they said they did—we do not. The unseen spiritual world, its angels and arch angels, its saints and martyrs, its purity and its joys, were ever before them, and that is why they were such a mighty force in the world. St. Augustine says that it was the vision of the saints gone before, that inspired them with his courage and contempt of death—and it is true.

—Mrs. Fannie T. Young is going West and South to lecture during the winter and spring. She will leave her residence in New Hampshire, December 15th. She will pass over the Grand Trunk Road, stopping a short time in Canada, to fill engagements. Those desiring her services along the route of the Vermont Central, Fort Huron, Detroit and Michigan Central railroads, for lectures on week evenings or Sundays, will please address her at once, care of Dr. H. C. Coburn, Centre Stafford, N. H.

—Thank you, brother, for that clipping from the *Star of the West*.

—A New Jersey Catholic has offered the Baptists a plot of ground for a church, and they are wondering if there be ground to respect a plot in the matter.

—Mrs. Norgrove, an excellent medium and clairvoyant, resides at 183 32nd street, instead of 88, as now appears in the Register. We were apprised of the fact, too late to change the number in this issue.

—We had the pleasure of calling on Dr. M. L. Sherman, recently from California. He is an excellent trance medium, and the sentiments given through his brain are startling in their nature, and open new fields for the exploration of scientific minds. The ideas advanced by him from time to time, are to be embodied in a book, and are now in process of publication at this office. Mr. Lyon, a gentleman of culture and means, has the work in hand, and will soon be able to have the opportunity of seeing many old ideas in reference to the interior of the earth, some hat shaken. Let the light come.

—Miss Pittenger, the California poetess, has been giving readings from her own productions at Valparaiso, Ind. The Fort County *Weekly* speaks as follows of her efforts: "The entertainment given by Miss Eliza A. Pittenger at the Court House on Friday evening, was a decided success. Her readings were graceful, full of fire, and that without the least anything 'masculine' about her style of delivery. Her poem on 'America' was grand in its conception, and beautifully rendered. Miss Pittenger is a born poet, and a made one. She will give other entertainments in the state, and we trust she will meet with the success that her genius and high character deserve."

—Isaac Jackson Sloan, medium and physician, Cortland, Ky.

—Mrs. Wilcoxson is still actively engaged in West Virginia, having spoken seven times within eight days. She has spoken at Martinsburg and Bridgeport, Ohio. She goes from the latter place to Virginia, &c.

—From the following notice we judge that the Spiritualists of Champagne, Ill., are actively at work:

"Free lecture! Death and the after life!! The philosophy of modern Spiritualism explained!!" Addie L. Ballou, inspirational speaker, will give a series of lectures on the above subject, at Barrett Hall, to commence on Saturday evening, November 19th, at half past seven o'clock. Mrs. Ballou often gives lectures of spiritual nature, and her presentation of character at the close of her lectures, answers questions, etc. She is too well known throughout the West for need of personal recommendation. All are invited to attend.

—V. S. writing from Fort Scott, says: "We are beginning to see an interest manifested in Spiritualism in this city, resulting from the very fine lectures of Mrs. C. Fannie Allen and Warren Chase, delivered on four consecutive nights in the month of October. There are now some mediums being developed that give promise of usefulness in the cause."

—Thanks to the brother for sending us the Sunday Morning News, of Columbus, Ohio.

—Dr. H. B. Storer gives the following test as having occurred in the presence of N. Frank White. A telegraph operator was present, who asked mentally for a friend, also an operator, to return and answer his mental queries by the telegraph wire. The medium was much disconcerted by the great number of irregular sounds, and apologized to his visitor, saying that all would be regular by and by, and was much astonished to be informed by the gentleman that everything was regular, and that he was receiving test after test through a series of tests which the medium did not understand.

—Dr. E. B. Wheelock, whose communication may be found in another column, has been laboring efficiently in Lucas county, Iowa. He is a happy writer.

—A strange case of spirit advice and control is related by Dean Clark, who, previous to the organization of a club to promote the welfare of speakers at Harwich, was awakened the night before the time appointed for him to speak, by a spirit who informed him that he would lecture the coming day in behalf of mediums and mediumship. His efforts led to the formation of this club.

Our illustrious co-laborer, S. V. Wilson, has been in Cleveland, and the American Spiritualist speaks as follows of him, showing that tests are what the people want: "Our Society is being favored this month with the labors of this untiring worker. His straightforward presentation of the facts of Spiritualism, his excellent tests, and his clear and comprehensive explanation of the medium, is doing a good work here. The meetings are large. Some of the anxiety for tests is as great as ever. Last Sunday evening, being in the city—which is the case on Sunday—we heard him lecture. His test was, 'I wonder, and why do I wonder?' We presume he was not the only one that wondered, when he made the announcement. We felt the complete audience saying to themselves, 'I wonder what he is going to do with his wonder!' But he did not long to 'wonder,' as regards that. Taking up the old, laborious, mystical story of the creation, the fall of man, etc., as related in Genesis, he made it look too absurd, certainly, for the most devoted of theists to believe in it. He then took up the story of the Garden of Eden, the most ludicrous, and kept the audience in a tumult of merriment."

—Mrs. Brooke is a first class test and trance medium, and can be found at 145 Fourth Avenue, Chicago.

—The cure performed through the mediumship of Mrs. A. H. Robinson, as we described in the *Illustrated* which he helped to. See a remarkable case, reported in this number of the JOURNAL.

—Dr. Parsons the healer is at the St. Nicholas Hotel, St. Louis. A. M. Reese gives the following statement in reference to a cure performed on himself: "I have been afflicted with chronic asthma for twelve years, getting worse continually until I was obliged to give up my profession. I was unable to take a full breath or endure smoke of any kind; also could not sleep. After several attempts at treatment and surgery, I called on Dr. Parsons the 8th of November, and under his potent treatment of five minutes the asthma disappeared as if by magic. I can now breathe freely, and my asthma has all ceased. My profession is that of locomotive engineer, and I reside in Carondelet, on Quincy, between Main and Second streets."

—Our brother, Austin Kent, writes to us as follows: "The friend who published my tract, hoped it to help me a little temporarily. He has done this. I thank your patrons who have sent me extra money in their letters, asking for it."

Thomas Stanley sent.....\$1.20
Mrs. A. M. Reese sent.....\$1.00
Mrs. F. A. Jordan sent.....\$1.00
F. O. Holcomb sent.....\$1.00
Total.....\$4.20

I should mail the tract to all who have aided me if I was sure of their address, and will do so if they will write for it. I am desirous that it should be read by all who have so far failed to gain the victory that mind can and does exert over our grosser material bodies. So I will gladly mail it to all who will send their address in full, plainly written. Each person can send me money or not, as he or she shall feel able and disposed."

Brother Kent, as our readers well know, has been unfortunate. He is unable to help himself. He is truly an object of charity. You who are strong and healthy, remember him. Though crippled for life, he is a noble man, has a clear head and honest heart. From your abundance assist him, and the angels will bless you for it.

His address is Stockholm, N. Y.

—Mo is Hull is on the "scales of justice." At the Richmond Convention he acted bravely indeed, so much so, that the attendance felt pained at his course. A woman, Mrs. Mollere, a perfect lady, came on the platform, and bared her arm, and in a few moments the name of Mary C. Wright, also another name, Mr. Hull thought her a humbug; he could cause the name to appear on his own arm; and talked so boldly, so that he spoiled all the conditions required, and, of course, the manifestations could proceed no farther. However, Mrs. Mollere, in order to convince the gentlemen of her truthfulness, invited him to her house, to test her, which he did, with the following result, as shown by his report: "The medium rolled up her sleeve and we sat down, I to doing her, and she to doing me. She then waited for communications to be written upon her arm. Two hours dragged their slow length along, and no manifestation. The lady felt it truly; she could not blame me for anything, but she was a humbug; as yet I saw her sincerity, my suspicions began to lose their grasp, and finally, a small, indelible, black mark appeared on her arm," said I, "I am not sure, but I believe it was genuine. That gave her, or the spirit's confidence, and in a moment her arms, hands, shoulders, neck and face, were completely covered with names, pictures, emblems, communications and tests. I was of course happily surprised, confounded, converted. I then mentally said:

"Now let a test be written on the back of her arm, where she cannot see it."—Henry C. Wright, present, wrote upon her arm:

"I feel them writing on the back of my neck." I looked, expecting to find the name as I had written, but did not. Instead, there was written out—'What do I wonder whether or any other lady ever saw—the sign of an Odd Fellow.' This was to me more convincing than any request had been granted. Yes, Mrs. Mollere, I desisted as being a mountebank, is a genuine medium, a better one cannot easily be found. I am happy to be able to publicly back my uncharitable denunciations. I am not sorry, though they were unjust and brought many severe reproofs to an already overburdened heart, for I believe they will lead to such a scrutiny and vindication of her mediumship as the nation could have without it. My own hands shall take off the heavy yoke, and undo the burden which I have laid upon her."

MEMORIALS.

M'VICKER'S THEATRE.

Last two performances of J. H. McVicker, Saturday evening and Sunday Matinee. Mr. McVicker will appear in the character of Peter Pomeroy, in Charles Gaylor's brilliant three-act comedy of Taking the Chair. To coincide with a favorite feature, Messrs. Edwin Adams, in his great specialty of Enoch Arden.

DANBURY THEATRE.

Manning's Minstrels. Grand Matinee this afternoon, and to-night, last two performances of the excellent bill, for the week, the very laughable burlesque, *Miss Bea Bait*, as Mr. Deane. The great laughable burlesque, *The Examination*; or, Scenes at Real Medical College, introducing Bob Hart's famous Lecture on Anatomy, Great to the Mill, Pretty Black-Eyed Kitty, etc., etc. Soon will be produced, *The Trip Around the World*.

ALBANY THEATRE.

This Saturday, November 26th, after sunset on evening, Grand Matinee at half past two o'clock, commencing at eight and forty-five minutes. Two great Musical specialties, *Comedienne*, a Cup of Tea. Mr. Frank Allen as Sir Charles. To coincide with the sensation drama, *Tom Riddle*. Mr. Frank Allen as Sir Charles.

CROSBY'S OPERA HOUSE.

Sebach's Farewell Matinee. This Saturday afternoon, November 26th, at two o'clock, doors open at one. *Scene 1st*, or *The Orphan of Louvre*. *Scene 2nd*, in her great role of Jane Eyre, an original Matinee. *Scene 3rd*, *The Orphan of Louvre*. On the same evening, at 8 o'clock, close of the season, cheap dramatic representation. This evening the price of admission will be fifty cents; reserved seats, twenty-five cents; extra seats, ten cents. *Scene 1st*, *The Orphan of Louvre*. *Scene 2nd*, *The Orphan of Louvre*. *Scene 3rd*, *The Orphan of Louvre*. *Scene 4th*, *The Orphan of Louvre*. *Scene 5th*, *The Orphan of Louvre*. *Scene 6th*, *The Orphan of Louvre*. *Scene 7th*, *The Orphan of Louvre*. *Scene 8th*, *The Orphan of Louvre*. *Scene 9th*, *The Orphan of Louvre*. *Scene 10th*, *The Orphan of Louvre*. *Scene 11th*, *The Orphan of Louvre*. *Scene 12th*, *The Orphan of Louvre*. *Scene 13th*, *The Orphan of Louvre*. *Scene 14th*, *The Orphan of Louvre*. *Scene 15th*, *The Orphan of Louvre*. *Scene 16th*, *The Orphan of Louvre*. *Scene 17th*, *The Orphan of Louvre*. *Scene 18th*, *The Orphan of Louvre*. *Scene 19th*, *The Orphan of Louvre*. *Scene 20th*, *The Orphan of Louvre*. *Scene 21st*, *The Orphan of Louvre*. *Scene 22nd*, *The Orphan of Louvre*. *Scene 23rd*, *The Orphan of Louvre*. *Scene 24th*, *The 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JESUS WAS A SAVIOR.

A Discourse delivered in the Free Church at Port Huron, Mich., Nov. 6, 1870.

BY REV. A. J. FISHBACK.

TEXT.

"Jesus made mistakes, got angry with an audience because they could not answer a question, destroyed a drove of swine, and, because I did not produce signs out of season, urged men to hate their wives and children, overthrow the tables belonging to money-changers, and by violence drove the Jews out of their own meeting-house."—Mark 3: 5; 5: 13; Matt. 21: 12, 13; Luke 14: 30. "The Question Settled," page 1.

"The Jewish boy who came to teach Christianity toward far above such men as Plato and Shakespeare. When one, bedged in by such barriers as surrounded Jesus, swears so far beyond the highest culture of Athens and England, it is greater credulity to suppose him a mere man leaving off, and God begins his work, than human intervention to make him the bearer of a special message to the race. If in that age Jesus invented Christianity, the miracles he wrought were nothing to the miracle he was."—Wendell Phillips.

Spiritualism comes not to condemn, but to explain and fulfill all things. In the Ministry of Jesus, we have a glimpse of the Kingdom of God. The spiritual intercourse therefore unlocks the door of knowledge, and opens to us the treasures of the universe. No surer are supernal precipitations upon the earth, and transformed into solid rock, than that every perfect gift—every good thing cometh down from heaven.

Matter and mind is the grandest theme of the human mind.

What is mind? and whence cometh matter? Mind is matter, and matter is mind. Who knows the circuit of matter? We take food into our stomachs, and it undergoes digestion; but who has explained its subliminal processes, in their long spiral pathway, to their final destination? Have we penetrated the vast depths of matter? Have we discovered the boundary line between matter and mind? Do we know where earth leaves off, and heaven begins? or where man leaves off, and God begins? Is God in matter? Is God in mind? Who is the Creator? Is the Creator in substance? Is the Creator in electricity? Is the Creator in air, water, etc., etc.? God is the Creator, and the Creator is everywhere. Heaven is the realm of mind, and mind is everywhere. Wherefore, all things come from mind, and return to mind again; or, in other words, all things come from heaven, and return to heaven again. I repeat it, heaven is the birth place of all earth, sun, and systems; of all minerals and vegetables; and of every living creature—everything that hath breath; and in the vast sweep of their existence, the highest heaven is our foot of their orbit.

Is anything finally and forever lost? Is any particle of matter ever lost? Can Almighty God lose himself? True, at first, the dust returns to the dust, and the spirit unto God who gave it; but afterwards, begets, the dust returns to God also.

God is, as it were, a "great sheet let down from heaven" containing all things, and forever knit at the four corners by Almighty Power.

Who then can separate us from God? or can we get out of God? In spite of all reasoning to the contrary, I affirm that humanity—all humanity—together with everything else, whether animate or inanimate, material or immaterial, in some form, immortal in God; and therefore, as safe in the natal as in the immortal hour, as safe at one time as at another.

What, then, is salvation? What is redemption? We are saved, there is a law of salvation, a principle of redemption, I herald in Nature. And this law or principle is the impersonal, infinite God. And, corresponding with this, there are personal beings, redeemed men and spirits, whom we call Saviors, and who are Saviors in a very high, pure, and beautiful sense.

Hence, all things are progress, redemption; the chastisement of evil and sorrow, and the discipline of education.

Consequently, there is a scene in which all creation need salvation. By the law of progress, our earth is changing from worse to better, or, from lower to higher conditions. We see how minerals are digested of the earth and purified. We see how the dross is consumed, and the gold refined.

And behold how wide-spread and efficient are the redemptive agencies of agriculture, and horticulture. Special Saviors have been sent to the crab tree, the bitter almond, Indian potatoes, wheat, corn, etc., etc.

And the Animal Kingdom likewise has its benefactors.

And does not humanity need salvation? I insist upon it, every link in the vast chain of creation is subject to the law of progress, and capable of culture and refinement.

And thus, every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God.

And this great salvation is being wrought by the law of progress, and by individual, personal Saviors—God within, and ministering angels without.

Who, then, is a Savior? We answer, the truth, is man's Savior. Truth, what is it? God is truth. Light is truth. Law is truth. The consistency or harmony of things is truth. Truth is the fixed relation of things. Pure knowledge is truth. Science is truth. Principles are truths, and facts are effects. It cannot comprehend, surely we may apprehend the truth. For truth is universal, and worketh all in all. Now, salvation is emancipation and elevation, redemption is liberation. It opens prison doors. It opens the windows of the human mind, opens the heart, and to receive the good things the Father hath in store for them. Salvation is the illumination and cure of sinful men by God—light and power within them, and redemption is their elevation from lower to higher conditions by the ministry of angels.

St. Peter was saved by the ministry of angels, the prophet Daniel was saved from the lions by the power of an angel. Any one that is sent to do another good or evil is an angel. All men are angels.

And here let me say, that the great angels of God, made a wise use of all things, good and evil, in the ministry unto the children of men. Therefore, the wisest, purest, and noblest of men and angels, may use just such we call evil, for good purposes.

In the hand of God evil may be a means to a good end. King Herod brought himself to be a God. And the people gave a shout, and said, "The people have said, 'Behold the Christ!'"

And the Lord made him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost.

"And when he was dead at the spot, the Spirit of God came upon him, and he was sent into the mouth of the manna."

And do we not know that, when the angels wish to destroy, they first make men?

"The mills of the gods grind slowly, but they grind exceedingly small."

Wherefore, "blessed are the pure in heart," to keep them in all his ways.

Two things are indispensable to a man's salvation: first, life in his body, and second, truth in his soul. Humanity is governed by law. By fixed law, we live, are moved, and have our being. Nor can we be redeemed from vice and crime outside of law, neither indeed outside of the ordained agencies.

Again, we ask, who is a Savior? The answer is, one sent of God to impart life to our bodies, and truth to our minds; or, in other words, any one moved by the Great Spirit to heal physical and moral diseases, and to teach the truths of his righteousness hence ministering spirits are all Saviors.

Nor is there any redemption for men without them. We are all links of one chain, and the link above is the R-deemer of the link below.

"For, they not only minister to spirits, sent forth to minister for them who shall be heirs of salvation. This is an eternal truth."

But here, we observe, that the angels of heaven can, by the power of God, educate and ordain men upon the earth to be apostles and saviors; and then send them into all the world to preach and demonstrate the gospel to every creature. For they are sent forth to minister to men, and not to minister to men, but to minister to men.

We know that poets, mathematicians, musicians, edit, orators, statesmen, and so on, may be Saviors; we know that persons predisposed to diseases of body, and vices of mind, may be born; and by this time, we ought to understand how a Savior can come.

Nor is it the faith, that Jesus of Nazareth was a Savior; that, to this end, he was baptized before he was born; that he was born a Savior; that his mother was a pure, lovely, God-like woman; that she was selected by the angels; and finally, that Jesus himself was as lovely as the truth he bore, and as sincere as the light he brought. It is my faith that angels did appear to the shepherds by night, saying, "Behold we bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord." I accept, and reverence the spiritual communion as coming directly from humanity, saviors in heaven.

I believe it. I hold the faith in God and man, and ministering angels between; and by these great, mighty, and wonderful supernatural agencies, I believe Jesus was born and ordained savior of men. Nor, however, contrary to the sacred laws of the universe, but according to them, and by them. Nor did Jesus work outside of these laws, but by them.

And yet he was a great Savior, and wherefore? Jesus himself gives the reason as follows: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

And at a much later period in his history, when Governor Pilate asked him, what he did and done, he answered, "My Kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not of this world. Pilate therefore said unto him, Art thou a King? Jesus answered, Thou sayest I am a King. For this end was I born, and for this cause I came into the world, that I should bear witness unto the truth. And every one that is of the truth, heareth my voice."

Now, with this platform under his feet, the Father within him, and I give of angels around him, he moved at once upon the works of the economy.

He was an enemy to men. He was not a bigoted, hateful, sectarian partisan, but a broad-hearted humanitarian. He went about doing good. He was a healer of physical and moral diseases. With the power of God upon him, and the strengthening influences of the angels, he healed the blind, the lame, the dumb, the deaf, and the possessed of devils, and the sick and pained from the bodies of men, dispelled the darkness from their minds, cleansed them from their sins, healed their broken hearts, and gave them joy and liberty.

And when his enemies said he was a devil, he answered, "Can a devil open the eyes of the blind? Nor did he ever seek men to be his disciples, but he said, but simply to see and understand what he did. He said, 'The works that I do, they are my witness.'"

Nor did he work in his own will, but in God's will. "Not my will, but thine be done," was his prayer, and he ever kept men and women disciples, who wished to know who should be the greatest in the kingdom of heaven, he set a little child in their midst. Nor was Jesus a blind leader of the blind. He performed his work methodically, systematically, scientifically.

No military chieftain ever planned a campaign, and no military leader ever led his army to a hundred years to whip the devil out of this swampy, desolate wilderness. But the Jewish boy, sent of God to be a Savior of men, made quick work of whipping Satan in the lusts, appetites, and passions.

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With these remarks, we come now to consider the language of our text. And in doing this, we seek only to present our subject according to our understanding, leaving every man to be persuaded in his own mind.

Our sacred text, then, reads as follows: "Jesus did not only minister to spirits, sent forth to minister for them who shall be heirs of salvation. This is an eternal truth."

But here, we observe, that the angels of heaven can, by the power of God, educate and ordain men upon the earth to be apostles and saviors; and then send them into all the world to preach and demonstrate the gospel to every creature. For they are sent forth to minister to men, and not to minister to men, but to minister to men.

We know that poets, mathematicians, musicians, edit, orators, statesmen, and so on, may be Saviors; we know that persons predisposed to diseases of body, and vices of mind, may be born; and by this time, we ought to understand how a Savior can come.

Nor is it the faith, that Jesus of Nazareth was a Savior; that, to this end, he was baptized before he was born; that he was born a Savior; that his mother was a pure, lovely, God-like woman; that she was selected by the angels; and finally, that Jesus himself was as lovely as the truth he bore, and as sincere as the light he brought. It is my faith that angels did appear to the shepherds by night, saying, "Behold we bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord." I accept, and reverence the spiritual communion as coming directly from humanity, saviors in heaven.

I believe it. I hold the faith in God and man, and ministering angels between; and by these great, mighty, and wonderful supernatural agencies, I believe Jesus was born and ordained savior of men. Nor, however, contrary to the sacred laws of the universe, but according to them, and by them. Nor did Jesus work outside of these laws, but by them.

And yet he was a great Savior, and wherefore? Jesus himself gives the reason as follows: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

And at a much later period in his history, when Governor Pilate asked him, what he did and done, he answered, "My Kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not of this world. Pilate therefore said unto him, Art thou a King? Jesus answered, Thou sayest I am a King. For this end was I born, and for this cause I came into the world, that I should bear witness unto the truth. And every one that is of the truth, heareth my voice."

Now, with this platform under his feet, the Father within him, and I give of angels around him, he moved at once upon the works of the economy.

He was an enemy to men. He was not a bigoted, hateful, sectarian partisan, but a broad-hearted humanitarian. He went about doing good. He was a healer of physical and moral diseases. With the power of God upon him, and the strengthening influences of the angels, he healed the blind, the lame, the dumb, the deaf, and the possessed of devils, and the sick and pained from the bodies of men, dispelled the darkness from their minds, cleansed them from their sins, healed their broken hearts, and gave them joy and liberty.

And when his enemies said he was a devil, he answered, "Can a devil open the eyes of the blind? Nor did he ever seek men to be his disciples, but he said, but simply to see and understand what he did. He said, 'The works that I do, they are my witness.'"

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might not possess. His idea was, "Ye shall have my life, to the world, ye shall do."

Ye shall be one with God, as I am one with God; and the glory that I have, ye shall have."

Truly ye at Jerusalem until ye be endowed with power from on high; and then go ye into all the world and do what ye have seen me do; and ye shall not be my disciples."

Franklin sent up his kite, and brought the lightning down from the clouds. Fulton built the first steamboat. Morse made the telegraph. Washington achieved our independence. And Spiritualism, notwithstanding all the mistakes of mediums, and all the ugly things its advocates have said and done, is a Modern Spiritualism has been a success.

2.—Jesus got angry with an audience because they could not answer a question."

Mark 3: 1-5—Jesus entered into the synagogue on the Sabbath day. A man was there who had a withered hand, and the Jews watched him, whether he would heal him on the Sabbath day, that they might accuse him."

And Jesus said to the man, "Stand forth," then turning to the audience, asked them, "Is it lawful to do good on the Sabbath day, or to do evil, to save life, or to kill? But they held their peace."

And when he had looked around about them with anger, being grieved for the hardness of their hearts, he said unto the man, "Stretch forth thine hand." And he stretched it out, and his hand was restored whole as the other."

In this passage the word anger should read pity.

3.—"Destroyed a drove of swine."

This sounds harsh. Indeed it is a grave accusation, although made by the writer innocently. And I know that Jesus will bless him who is truly a disciple of Jesus, and a chosen one of God, and who shall be a blessing everywhere. And by and by this little chaffy sentence will be burned up, and be no more forever.

The evidence on which this declaration is based, is found in Mark 5: 1-15. Study it well. It is a story of a fight because it did not produce fruit of season.

Is this true? Can we believe it? I can not. What then? Truth lays its ax at the root of every tree. It begins its work at the foundation of things. It uses all agencies as a means to work out its divine ends. All power is given unto it; and it not only makes the wrath of man serve its purpose, but it also reveals its purposes and declares its glory. O Jerusalem! thou art an unfruitful tree; therefore thy leaves shall wither, and thou shalt perish. Behold the dying fig-tree!

5.—Urged men to hate their wives and children."

What! did Jesus do this? If so, it is no wonder that even the hateful Scribes and Pharisees should say, "He hath a devil."

But neither declaration can we believe. B-holding Jesus from our standpoint, he was the loveliest of all lovely men, and the noblest of all noble men. I love Jesus above all others. To me, he is the brightest star, not the most glorious sun in the vast firmament of earth's benefactors.

And though an ancient Moses or a modern angel should come and tell me that Jesus "urged men to hate their wives and children," I should not believe it, but I should embrace the idea.

Luke 14: 26.—"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life, he cannot be my disciple."

Nor what does this passage mean? "How can I love thee, O Lord, if I hate thee? Words are signs of truths. Words have form. Ideas have form. But words are external and ideas internal forms of truth. Words are written symbols of truth, and ideas are psychometrical symbols of truth. No man hath seen a truth at any time without a symbol. All the objects of the world are symbols of truth. They are symbols of God. Hence truth, like God, can only be apprehended and comprehended by the senses and the faculties of the mind through gestures, sounds, words, pictures, objects of nature and art, together with all the ideal images of the intellect."

Nature is the perfect symbol of all thought. Man is the perfect symbol of God. Our earth is a symbol of a spirit world. Our life here is a symbol of our life hereafter.

Nor Jesus, perceiving the use of symbols, and the power of symbols, he said to the Jews for the mind to rest upon, wisely he said, "I have said unto you, and ye have not believed, because ye have not the Father within you. He that hath the Father within him, he is the Father, and he is the Son of God, and of God himself. And as he was no impostor, but a real model of truth, therefore he did a wise thing in making himself a symbol of truth."

Howbeit, when we try to think of truth and God in the abstract, we essay to think of nothing; which is impossible. We cannot think of nothing; we cannot believe in nothing; we can put no faith or trust in nothing; nor can we not live without an object of faith. We can not walk on air or water. We cannot build houses upon sunbeams, nor even, safely, upon sand. We must have something material, tangible, solid to stand upon, think of and trust in.

I can see and trust my God in all the works of nature. I can worship him in trees and flowers; in sun and stars; above all else, in the human body, in man, the Father; in woman, the mother; and in little children, their offspring; and I know that these three, the Divine Trinity, are forever one and equal.

As I said five years ago, so I say now: "I have said unto you, and ye have not believed, because ye have not the Father within you. He that hath the Father within him, he is the Father, and he is the Son of God, and of God himself. And as he was no impostor, but a real model of truth, therefore he did a wise thing in making himself a symbol of truth."

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IMMENSE SUCCESS

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Extracts from her Letters.
SPLENDID OPPORTUNITY!
Agents Wanted Everywhere.
MAGNIFICENT PREMIUMS IN GOLD!

We take pleasure in submitting to the public the following extracts from a few of the letters which we have received, at various times during the past two years, from Dr. Mary E Jenks, now of North Adams, Berkshire Co., Mass., a well known lady of South Williamstown, of the same State and county. They present the most convincing evidence of the extraordinary efficacy of the Positive and Negative Powders, in the cure of diseases of all kinds, and of the immense success which she is meeting with as an agent for them. Mrs. Dr. Jenks's address is South Adams Co., Mass., and Mr. Dr. Jenks's address is North Adams Co., Mass.; and they are both willing to act as Agents.

Vermont and New York. Other agents for the Positive and Negative Powders are meeting with equal success. We are, therefore, enabled confidently to assert, that men and

women throughout the United States, who desire an easy, pleasant and profitable agency, cannot do better than to send to us for an agency of the Positive and Negative Powers.

South Williamstown, Mass., }
Oct. 25 n, 1868. }

save the **POSITIVE AND NEGATIVE POWDERS** and urge them to try them. I did talk with Richard Estes a neighbor, a man 75 years old, who has had the Asthma nearly 40 years. He also had the **Cataract** and the **Neuralgia**, and was badly bloated across the bow.

He commenced using the Powers on the 10.3.0. of this month, and on the 15th he declared himself almost free from the itch, and on the 18th he was able to walk about the house, and to do all things he could live through the coming winter; but he says he has not it cold and worse as well as ever he could, sleeps like a kitten.

Petersburg, Mass.,
March 25, 1869.

Mrs Harriet Lathrop of North Adams, Mass. says she was cured of Scars by using the Powers on the 10.3.0. of this month, and on the 15th he declared himself almost free from the itch, and on the 18th he was able to walk about the house, and to do all things he could live through the coming winter; but he says he has not it cold and worse as well as ever he could, sleeps like a kitten.

Pittfield, Mass.,
May 14th, 1869.

The people are fast finding out that the POSITIVE and NEGATIVE FACTORS are the best medicine for all kinds of skin diseases, and are now using them in all parts of the country. The cure is so simple, and so quick, and so sure, that it is now being used in all parts of the country. The cure is so simple, and so quick, and so sure, that it is now being used in all parts of the country.

South Williamstown, Mass., }
May 24th, 1869. }

I went to Pownal, Vt. on Saturday, with the **POSITIVE AND NEGATIVE POWDERS**, and cured six outbreaks of Sick Headache, one of which a lady

had had it for 6 years without any relief. A man from
Michigan was there, who had been cured of the Anthrax-
malia by the use of the medicine in the world; and well he
might think so, as he had been unable to do so any work,
and was now as healthy as a man, and often

North Adams, Mass.,
June 7th, 1890.

Mrs. Hilson of Boston: Adams is cured of the Anthrax-
malia Joseph Saunders, of Williamsport; and so is Jane
Adams of Adams who was thought to have been in the
same condition, all three cured by the POWELL'S
POWDER.

North Adams, Mass.,
Dec. 22d, 1890.

In my letter of June 21st, from North Williamsport,
I mentioned the woman who was cured of the
POWELL'S in the case of Mrs. Smith, wife of Joseph
Smith, a merchant of that place, who was terribly af-
fected by the disease, and was thought to have been
dead. He says he did not believe that she could ever be cured.

South Williamson, Mass.,
 Oct. 22, 1890 }

Two years of this I find we have cured a case of Cholera Morbus there.

North Adams, Mass. }
Jan. 28th, 1870. }

THE POSITIVE AND NEGATIVE POWDERS are
valuable in the cure of Malaria &c. For, and in Fevers
of all kinds I find them infallible.

North Adams, Mass. }
March 14th, 1870. }

Mr. Amos Carr, of this place, has been entirely cured by the **POSITIVE AND NEGATIVE POWDER** of a shaking or trembling of the hands, weakness or dizziness of the head, which often caused him to fall; and Wm. B. Brown, and Mr. and Mrs. Ebenezer Blanchard were cured of violent attacks of Fever. I find the **Oniment** made of the **POSITIVE POWDER** and fresh lard, as directed in rule 10 of the streamer to be most excellent. I intend to test Camphor with it, and think, as an outward application to all kinds of sores, burns and inflammations, that their efficacy will be unspeakable.

North Adams, Mass., }
May 10th, 1870. }

I am treating several cases of Malign Rhinorrhoea with the Powders. They are doing well. They have this week broken up two sore cases of Fever here. In one case two patients fully showed its cure through the village. My husband, J. L. Jenks, up to the time of his using the Powders, suffered a great deal from Sick Headaches, and in the intervals scarcely a day passed out that he awoke in the morning with a Nervous Headache. The POWDER POWDERS have cured both. I have fever-

While reports of their efficacy in *Fevers* were the first brought to me by a friend, I bought of you as I, my son's wife, then on a visit to me, and it was due to their beneficial effects in her case, that I took an agency for them. Last July, I visited Amherst, where they reside, and found in a little daughter suffering from *Marasmus* accompanied by *Ticcers* gathering in her head, she was now quite clear, and had the *Catar* in from her birth, so that she could scarcely breathe with her mouth closed. I brought her home with me, and in six weeks' use of the *Positive and Negative Powders* I cured her of all these complaints the *Deafness* inclined.

North Adams, Mass.,
Sept. 25th, 1870.

The young man with Fever Sore is doing well, and so are other similar cases, in other places. The Fever-sores have made a thorough cure of a bad case of Warts in the same man. One of our best townsmen, and he freely recommended them to others. His son is taking them for the same complaint, and is doing well. Many object to having their names appear in print.

North Adams, Mass.,

Oct. 30th, 1870.

We visited Bernardston. Mrs. Newcomb of that place says she neither uses nor wants any other medicine but the **Positive and Negative Powders**. Soon after our arrival there I visited a lady who was suffering terribly with **Rheumatism** and **Rheumatic Stiffness**. I gave her the **Positive Powders**, and anointed her limbs with the **Positive Powder Ointment** described in **Leaflet** of the circular. They were the same of **Rheumatism** from her ankles to her body. She slept well every night after taking the Powders and using the Ointment. When

Next, the inflammation was almost gone, and they dismissed their physician, who had been attending upon them for months.

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[illegible]

Whom I met at the United States, was 4' 10" in size, and of a goodly age, with a face no better than that of an old man for his age of the Forties and Fifties.

South Williamson, Mass.,
Oct. 23, 1898.

Whenever I hear of a hard case of disease, I go and save the **POSITIVE** and **NEGATIVE** POWDER, and urge them to try them. I did talk with Richard Bates and he came to me and said, "I was told the Astoria was nearly 40 years. He also had the **CANCER** and the **HOMERIG**, and was now being blessed across the board. He was told that the **POSITIVE** and **NEGATIVE** POWDER, and on the 15th he declared himself free from the **CANCER**, and all the other things. He was told me as from the mouth, that he could live through the **POSITIVE** and **NEGATIVE** POWDER, and he was told me as from the mouth, that he was not as old and worse as he was ever he said, and sleeps like a kitten,

Mrs Harriet Lithrop of
Pittsfield, Mass.,
March 25, 1899

"I may report cured of ESSENTIAL STRABISMUS. I have been of POSITIVE PUSWICKIE since the war. I have cured 6 of Asthenia, and have sold PUSWICK for three more."

Pittsfield, Mass.,
May 14th, 1909.

The people are fast finding out that the POSITIVE AND AGGRESSIVE PUSWICKIE is the only medicine ever offered to the public. They are curing a hard case of Strabismus in Rockland, test of a child a year ago. They are curing a case of Strabismus in a great pain. The cure is making a great stir there, and is the greatest almost miracle. He and his family in that condition in two years, and they had enjoyed a great many doctors to no purpose."

South Williamstown, Mass.

May 24th, 1899. }
 I want to Forward, Vt. on Saturday, with the POSITIVE
 AND NEGATIVE POWDERS, and cured me
 of a severe case of RHEUMATISM. I feel
 and had it for 6 years without any relief. A man from
 Stockton was there, who had been cured of the ANTHRA-
 XIS. He said that he had been cured of the ANTHRA-
 XIS. It was the best medicine in the world; and well he
 might think so, as he had been unable to do any work,
 and is now so healthy as to be able to do any work.
 North Adams, Mass.,
 June 7th, 1899. }
 Mrs. Ellison of South Adams is cured of the ANTHRA-
 XIS, and Joseph Saunders, of Williams; and so is Jane
 Adams of Adams, who was thought to have
 been cured of the ANTHRA-
 XIS. I have cured all these cases with the POSITIVE
 POWDERS.
 North Adams, Mass.,
 June 10th, 1899. }

[illegible]

North Adams, Mass.,
Jan. 28th, 1870.

THE POSITIVE AND NEGATIVE POWERS are
manifest in the cure of **SCARLET FEVER**, and in **Fevers**
of all kinds I had them.

North Adams, Mass.,
March 14th, 1870

Mr. Amos Carr, of this place, has been entirely cured by
the **POSITIVE AND NEGATIVE POWERS** of a
burning or flaming oil of the **POWERS**, an extract
of the seed, which often caused him to fail; and Wm. B.
Brown, and Mr. and Mrs. Aaron Blanchard were cured
of the **POWERS** of the **POWERS** of the **POWERS** of the
make of the **POSITIVE POWERS** and fresh lead,
as directed in rule 10 of the **POWERS** to be most excellent. I
intended to send to Cooper's and to the **POWERS** of the
application to all kinds of sores, burns and inflammations,
and in each case will be most useful.

[illegible]

Positive and Negative Powers I cured one of all these complaints the Poindexter indicated.

*North Adams, Mass.,
Sept. 25th, 1870.*

The young man with **Negative Power**, and no other similar case, at other places. The **Powers** have made a thorough cure of bad cases of **Warts & Hemorrhoids**. He has cured more than thirty persons of these troubles. His son is taking them for the same complaint, and is doing well. Many object to having their names appear in print.

*North Adams, Mass.,
Oct. 30th, 1870.*

We visited Bernardston. Mrs. Hancock of that place says she neither uses nor wears any other medicine but the **Positive and Negative Powers**. Some of her friends arrived that day from Boston, and were terrified by what Mary Appleton and Wm. H. Sumner. I gave her

Positive and Negative Powers I cured one of all these complaints the Poindexter indicated.

*North Adams, Mass.,
Sept. 25th, 1870.*

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*North Adams, Mass.,
Oct. 30th, 1870.*

We visited Bernardston. Mrs. Hancock of that place says she neither uses nor wears any other medicine but the **Positive and Negative Powers**. Some of her friends arrived that day from New York City, and were terrified by what they saw and heard there. They were terrified by what they saw and heard there.

Positive Powder Disinfectant, contains no harm-
ful to the circular. They were no case of Erysipelas
from burfishness to her body. She slept well every night
and her appetite was good. The inflammation of the
left, the inflammation was almost gone, and they dis-
missed their physician, who has been attending upon her
for months.

SEND FOR AGENTS' PRICES AND TERMS.

Mailed	1 Box, 44 Pos. Powders, 5000	1.00
Express	1 " 44 Neg. 44	1.00
at them	1 " 44 Neg. 44 50 Neg.	1.00
Free by	1 " 44 Neg. 44 50 Neg.	1.00
Free by	1 " 44 Neg. 44 50 Neg.	1.00

Buy the Powders of agents, or druggists, or also send
your money for them to **FRON, SPRING**, at his risk.
For your convenience, in some of the following
in the form of six or seven, sent to New York, or
in a Registered Letter.

OFFICE, 171 St. MARK'S PLACE, NEW YORK

ADDRESS, PROF. PATON SPRING, N. Y.
Box 181, New York City.

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S. S. JONES, PUBLISHER AND PROPRIETOR.

Truth bears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a he

CHICAGO, DECEMBER 10, 1870.

(SINGLE COPIES EIGHT CENTS.)

VOL. IX.—NO. 12.

A PECULIAR RELIGION.

Worship of the Mequins Indians.

The *Deseret News* says that the Mequins occupy a village, located some distance south of the Colorado river. The number of inhabitants are about three thousand. Valpe is the name of the principal village. They differ from Indians generally, having dark brown hair and eyes instead of black, and dark skin, but not copper colored. Their religion cannot be strictly called idolatrous, as they do not worship images, but consider them the representation of ideas. Their religious rites and ceremonies appear to be simple and at least harmless in their tendency. They call their deity "Tow-wa-na," or "Sant Path." They believe that he governs that orb, and has the dispensation of his blessings of light and heat. This god is represented by an image, made of wood and stone, of a favorite chief, who died more than three generations ago. This personage now resides in the heavens, from which he dispenses the blessings of light and heat, and also of rain and fruitfulness, upon the faithful. If his children are not humble and obedient he punishes them by withdrawing his blessings. The "How we-na," or sacred temple, is the head workshop of the village, but at the time of religious ceremonies it is reserved by the laborers and used exclusively for sacred performances. The representative of their deity sits enthroned on a rude pedestal in the north end of the building. Its head and breast are decorated with costly baubles and feathers and strings of sacred sea shells, which were worn by their fathers, who came from the sea shore. The eyes of the image are directed to the middle of the floor, where are placed wooden images of all kinds of domestic fowls, such as doves, chickens, &c. These images are painted and decorated with feathers in imitation of nature. By the side of these images of fowls are placed the skins of wild beasts, such as deer, moose, and caribou. The representative of their deity sits enthroned on a rude pedestal in the north end of the building. Its head and breast are decorated with costly baubles and feathers and strings of sacred sea shells, which were worn by their fathers, who came from the sea shore. The eyes of the image are directed to the middle of the floor, where are placed wooden images of all kinds of domestic fowls, such as doves, chickens, &c. These images are painted and decorated with feathers in imitation of nature. By the side of these images of fowls are placed the skins of wild beasts, such as deer, moose, and caribou. The representative of their deity sits enthroned on a rude pedestal in the north end of the building. Its head and breast are decorated with costly baubles and feathers and strings of sacred sea shells, which were worn by their fathers, who came from the sea shore. The eyes of the image are directed to the middle of the floor, where are placed wooden images of all kinds of domestic fowls, such as doves, chickens, &c. These images are painted and decorated with feathers in imitation of nature. By the side of these images of fowls are placed the skins of wild beasts, such as deer, moose, and caribou.

The Baptist and Presbyterian.

In one of the villages of Kentucky, recently, a Baptist minister and a young Presbyterian clergyman preached in the same house "night after night," the preachers being present at each meeting. One evening the Presbyterians, after a sermon on infant baptism, proceeded to baptize several babes. The little candidates made a great outcry, which was of course noted by the Baptist man. Next day a number of the converts of the latter were to be immersed in the river, and by the appointed hour a large concourse gathered on the banks, the Presbyterian band of the number, and standing close to the water's edge. After the candidates had been immersed, the Baptist took hold of his Presbyterian colleague and said: "Now, Sir, I will immerse you!" The latter, amazed, exclaimed: "Come along! I am in a hurry!" replied the damp divine, and dragged his brother into the water. Alarmed and indignant, the young Calvinist declared at the top of his voice, that he did not believe in immersion; was opposed to it, and would not submit to it. The audience was very much excited by the scene. The Baptist released his hold and said: "Young man I will not immerse you to-day; but ever again I see you baptizing little ones against their own will, and in the spirit of their cries and kicks, as I saw you do last night, I will dip you into the water as sure as there is a God in heaven! You bet! Let us pray!" *Harper's Magazine.*

Greely advises budding little beams in preference to grafting. He also rebukes the practice of shaking and polling strawberries from the tree. They should be picked separately, by hand.

The late James T. Brady once remarked that his experience convinced him that a man's wife was his best lawyer.

The freedmen of the South now own five hundred and eighty-four school-houses.

Original Poetry.

Written for the Religio Philosophical Journal.

WORTH IS WEALTH.

BY ELIZA A. PITTSINGER.

Worth is wealth! we hear it spoken
In the universal plan,
Whose sweet language bears a token
Of its harmony to man.
Worth is wealth! 'tis said in heaven;
Worth is wealth, and wealth is worth:
To the gifted it is given,
Sing it sweetly to the earth.
Worth is wealth! the symbol seeketh
Better forms of faith to rear,
And the soul its mission speaketh
From the grandeur of its sphere.
Worth is wealth! behold the Maker
To the creature meets his need,
And crowns the joys of each partaker
From the fulness of his need.
We are praying, we are grogging,
In a way not wholly clear,
We are striving, we are hoping,
With a patience wild of fear,
For that time whose glories bring us,
To those hallowed bonds that link us
With all souls, laws and lands!
Blessed age! with freedom beaming!
How the soul to life aspirings,
How it sings beneath the gliding
Of thy kindling altar fires!
Blessed age! with peace advancing!
Let us chant thy choral songs,
As thy mellow rays gleam
Over self-receding wrongs!
Age sublime! three happy freedoms,
How thy joys thrill thy soul!
Together let us sing of freedom,
Man's eternal freedom goal!
Let our accents fondly ring
In the light that dawns have won,
Till the soul proclaims its lev,
Man with brother, and with son!
Worth is wealth! we hear it spoken
In the universal plan,
Whose sweet language bears a token
Of its harmony to man!
Sing it sweetly, oh, ye children
Of a new and hallowed birth,
Whether in the highest heaven,
Or the lowest depths of earth!

The Last of the Sibyls.

(From the Overland Monthly for December.)

There lived in a remote street of Paris, last November, a woman aged ninety-seven years. Her name was Adelaide Lenormand. She was born in Alençon, Normandy, in 1773. From 1791, never having been married, never associated with any other person in her peculiar vocation, never giving occasion for scandal, never the object of popular espionage, and never but once subjected to rigorous interrogatories at the Palais de Justice, she presided over the arts of Astrology and Palmistry for more than sixty years, having for patrons the celebrities of Europe, with a success unequalled since the Middle Ages. From the first she rose rapidly into notoriety. Her study of algebra and astronomy, which she believed indispensable to her art, was incessant. Once, indeed, she became involved in one of the countless plots for the liberation of Marie Antoinette in the Temple Prison, and was incarcerated in the Luxembourg; but she said her life was safe, and Roberespierre's fall leaving her unguiltified, showed that she had read the book of fate as truly for herself as she did for others. It was in the Luxembourg that she met Josephine Beauharnais. Josephine had once had her fortune told by an Old woman in Martinique; she now had it done by Madame Lenormand. The black and white sibyls spelled her destinies alike. The gullibility's tooth was not on edge for her neck. Life and greatness were before her. And when, two years afterward, the Creole widow married the young artillery officer, and told him of her gifted prison companion, and of the dazzling promises of her own horoscope, he himself consulted Lenormand, and received from her lips the augury of the career he was destined to run—his derivation to the summit of power, fall, and death in exile. Whether influenced by the thought that she who had predicted would not fail to endeavor to compass his downfall, or by other motives, from the day Napoleon I. donned the imperial purple, he refused to see the Norman prophetess. It was at his suggestion that interrogatories were put to her, December 11, 1803, at the Palais de Justice when, being present to explain an obscure answer she had given, she replied: "My answer is a problem, the solution of which I reserve myself to solve." On that day the allied armies entered Paris. On the 28th of March, 1814, President Von Moltke, as he was called—a Prussian diplomatist who sixty years ago played a considerable part in European affairs—was prevailed on by the following circumstance to visit Madame Lenormand. He was conversing with Count Mory in remodeling the royal household of Westphalia. The Countess presented frequent interviews at the house of the President. Every day, after the lapse of about an hour, the Count became uneasy, and showed anxiety to terminate the sitting, and return home. This

impatience was quite inexplicable to his colleague, who one day asked him the reason. "My wife," replied Mory, "is in terror if I am absent a moment longer than usual." "And why?" inquired Malchus. "My then related that the Countess had had her nativity once cast by Madame Lenormand, who had told her she would be married three times. If her husband would be a new acquaintance, a lover whose love she reciprocated, by whom her highest wish would be gratified—the prospect of motherhood. She would soon, after a fire, receive a distinguished guest in her house, and not long after lose her husband by a violent death. Mory did a second time, she would return to her native country, where she would in a short time lose her second husband and marry a third. "Come, Monsieur le Ministre," continued the Countess, "do me the honor to accompany me home and see for yourself." Malchus complied, and found the Countess in a state of suffering which her husband had not at all exaggerated. When she learned that he had become acquainted with the ground of her apprehensions, she said: "You can judge, then, whether I have cause to tremble for my husband's life. In every other particular the prophecy has been verified. I did not know him nor me; our marriage was of love; I am likely to become a mother; the fire has happened, and the distinguished guest been received. Do you wonder when I fear the violent death of my husband is now near?" The President did what he could to tranquillize the lady, assuring her that with him, at least, the Count was safe, and that one more meeting would terminate the business which took her husband away from her. The next day, Mory was with the President until eleven o'clock, and then rode out with the King. As they passed, on their return, through the royal man, Mory was detained; and the King went on. On a sudden, a shot was fired. The Countess heard it, and shrieked out: "My husband is killed!" It was too true. A French farmer, whom Mory had discharged for drunk and disorderly, had maliciously killed him. "It occurred," made a deep impression on Malchus. When he arrived in Paris, shortly after, he heard the name of Lenormand everywhere. She had predicted to Mory that he would be a King; to a Spanish officer that one week from that day he would hear of his brother's death in Spain; to the Countess Leboz that she would marry a Prince of the blood; to Dr. Spangenberg, Queen's physician, that he would receive certain important news; next day, and that two days after the messenger bringing it would be drowned—and one knows not what besides. Every prediction was said to have proved true. Overpowered by the prodigies, the President visited the divyness. We translate his account from his own words: "I was glad to find that the street in which she lived was one where I had never been. I put on a threadbare surtout and shabby hat, and went to her door. A little girl answered the bell. 'Can I see Madame Lenormand?' 'Not to-day.' 'Ask her when?' In a moment a large woman, advanced in years, with peculiar subtlety of eye, came to the hall, and, without speaking, put into my hands a card, on which was pencilled, 'Samuel, trois heures, moniteur.' I immediately called on my friend, the President, and he accompanied me. I had not opened my lips in her presence. "Saturday came, and I was there in the same dress, punctually at three o'clock. As I was entering, a young woman, leaning upon the arm of an elderly man, passed out, nervously weeping. I followed her, and I took my seat by the side of a little table, Madame Lenormand being seated, and laid down four napoleons. She then asked me: "1. The initial letter of my Christian name. "2. That of my surname. "3. Of my country. "4. Of the place of my birth. "5. My age and, if possible, day, hour, and minute of my birth. "6. Name of my favorite flower. "7. Name of my favorite animal. "8. Name of animal of my exact repugnance to me. "She now took fourteen cards of cards—some playing cards, others marked with hieroglyphic figures and signs of celestial bodies—and shuffled each pack, asked me to cut them. Offering my right hand, she prevented me, saying, 'La main gauche, moniteur.' Out of each pack I drew a number of cards, which she arranged in order. She then surveyed the palm of my left hand attentively, turned to a book of open hands, selecting one, studied the cards before her, and then began to tell me of my past, present, and future. Of the first she certainly told me much that could not be known even by my nearest friends. She had almost passed from my own memory. Of the second, she told me with the same accuracy. Of the future, there was sibylline obscurity about some things; about others, clearness and unambiguity. For example: I had spoken of leaving Paris in two days. You were to see me at random. Of the last, I replied, fixing her eyes on mine. I might mention a score of similar remarks where she was equally positive and correct. In short, at a distance of five years from the time of the interview, I frankly state that not one of her predictions has failed to be expected within that time, has failed."

Talma, Madame de Stael, Madame de George, and Horace Vernet have each at different times given accounts of interviews with Madame Lenormand, agreeing that her predictions were not at random. Of the last, in 1800, that within thirty years he would stand so high as an artist that the King of France would send him to Africa to paint the storming of a fortress there, which took place in 1829. As he had told Napoleon of his exile, she foretold Mory the place and time of his death

twenty years before it occurred. The Duchess of Courland, a lady well known in the fashionable world of her day, whose youngest daughter married Talleyrand's nephew, sanctioned an account more remarkable than that of President M. Juchus, but there is no time to refer to it here. Turn we now to another branch of Madame Lenormand's wonderful skill in occult science. Her oracular disquisitions of lucky numbers in a lottery—where other exploits into the shroud. She once declared to Fuller, the comic actor, that one, two, and even three prizes were assigned by destiny to every man; but that she could not tell to whom and where any person's fortunate numbers were, without inspecting his hand. Fuller, very naturally, asked what his own fortunate numbers were. Looking into his left hand and consulting his books, she replied: "Mark the numbers 9, 11, 37, and 85; stake on these—but not sooner than sixteen years hence—in the Imperial Lottery at Lyons, and you will obtain a fortune. This was in 1810. In 1830, Fuller remembered the prediction, staked on the four numbers the soreness had named, and added a fifth, 27, the number of his birthday. Old people in Paris talk to this day of the sensation produced when the five numbers Fuller had staked upon were drawn. He won 250,000 francs—a sum which made a rich man of him, and when he died, in 1840, his heirs divided a million and a half. Fuller's good luck excited the desire of Tribet, an actor of few talents, but of many children. He flew to Lenormand; but she declined to answer. He besought her on his knees; but she refused. He then, in despair, begged her to let him see his hand, indeed, but only about her head in silence, and left him. Tribet followed—represented how poor he was—declared that his happiness was in Lenormand's hands—and urged that he was father of ten children, whom he could not educate, and about whose future he was in despair. The sibyl replied: "Do not desire to know your numbers; if fortunate, you will abandon your profession, become a gambler, beggar your family, and commit suicide at last." Tribet bound himself by a solemn oath that he would never again play, and still continued to do so. Overcome by the poor man's earnestness, Lenormand at length said: "I will tell you the numbers. More than that, I will tell you that one of them denotes the year of your death. It is 28. Another is 13, your name festival; a third, 60, is the number of your years; there is still another number, that is full of good luck for you, but you once wounded yourself on the stage." "I did so, twelve years ago." "Well, since the wound, that number cannot be traced in your hand." "I know it," replied Tribet. "It is 7—a remarkable number to me all my life. At seven years of age, I came to Paris—seven weeks after, I entered the Royal Institute—at three times seven years old, I fell in love—my salary is 700 livres—and I am at number 7 on the boulevard, told me to come to you. It is my fortunate number." "I do! Canoe, then, for your quarters; very likely this number will win you." Tribet staggered from her presence like one drunk with joy. But he had not money enough to stake a large sum; and the prophetess had declared, as she did in all cases, that to stake borrowed money would not answer. The poor actor had only twenty francs. He asked the whole. Tribet arrived. Each of the four numbers came out, at one falling. Tribet, who the day before, had not a sou, found himself the possessor of 90,000 francs. He was mad with delight; he rubbed, hid, hid, through the streets; he told every one he met that he had become a capitalist, and he took a box at the theatre, to hear himself come to pass. Good luck creased him. He abandoned his family, left for London, became a constant guest at the hazard table, lost, committed suicide, and his body was recovered from the Thames. All this, too, in 1839—the number she predicted as the year of his death. This event was a terrible shock to Lenormand. She called herself Tribet's murderer, wept for him, and for more than a year at her daily refusal to divine numbers for the lottery. In 1830, however, the following circumstances occurred: A man, one day, hastily entered her cabinet, stating himself to be Pierre Arthur, a printer, and begging her intervention with Monsieur Jerome, his creditor, who was pursuing him with bailiffs. Jerome, with his attendant, followed him into the house. Lenormand readily undertook the office of intercessor, and appealed to the usurer's compassion. It was in vain. The Sibyl grew warm, and said bitter things. The creditor retorted. Taunted followed. A scene in which all the parties would have been implicated with the police, was threatening, when Madame Lenormand, controlling herself, took Jerome's left hand, and studying its lines, said to Pierre Arthur: "If you possess five francs of your own, not borrowed, but honest money, go and stake it on 37, 87, and 88, in the Royal Lottery. The stake is to-day. To-morrow you will be the possessor of 24,000 francs." Pierre had not a sou. The bailiffs seized and dragged him away. Jerome, however, replied: "Thank you, Madame; I have for the first time my fortunate numbers, and will profit by them." The soreness had but one resource. To her, prizes in the lottery were denied. If the number designated became hers, they would not be drawn. She hastily sent her servant to secure the five numbers; and the next day, to her appointment of Jerome, but not the release of Pierre Arthur. Eight days before the death of Louis XVIII, Lenormand gave the following five numbers as destined to come out at the next drawing: First

the number of the King's age, 68; the number of years he had reigned, 36; the day the empire of the allies into Paris, 44; the day the King had ascended the throne, 26; and the number fixed to his name in the list of the sovereigns of France, 18. All the numbers were made public. The prediction had been a topic of sport at the salons. The numbers were known, paraded in handbills, published in newspapers, long before secured, and so much talked about as to be in every body's mouth. It is a curious coincidence, as directors of the lottery remember the surprise, when it was announced that the five numbers, named by Madame Lenormand, were—36, 30, 14, 26, and 18—had drawn the principal prizes. The Countess de Nemours said: "In 1809, Madame Lenormand, entirely ignorant of me, during an interview of an hour, predicted what has followed within twenty years: my preservation of the lives of three State prisoners; my acquaintance with Lord Byron; my journey to Italy, at the request of Pope Leo XII; my Maltese cross, and my visit to Paris. I learned one lesson from that horoscope, and that, was never again to pry into the secrets of fatality." The writer saw Madame Lenormand nineteen years ago. She was then past seventy-nine, and appeared still older. Her immense frame, well covered with adipose flesh, was a good deal bowed down, and her hair was of snowy whiteness, and fell in masses of curls upon her rich, antique silk and velvet dresses. She spoke in tones remarkably sweet and clear, without any of the piping or quavering of old age, and her eyes—black and piercing—seemed to retain all the brilliancy of their youth. She resided in a handsome and well-furnished dwelling; kept carriage, horses, and lived in servitude; and still practiced her occult profession. Her reputation was certainly not what it had been during the days of the Empire; but many persons consulted her, and those mostly of the upper class, as well as her ordinary quest ones, she asked, at this time, "Do you wish to go up or down?" "Does a bright make you dizzy?" "Have you in moments of gloom ever desired to die?" Her guesses—if guesses they were—of past personal history were certainly remarkable, and her predictions of the future have been wonderfully verified. It is not germane to the question of her gifts as to how she knew the life of a stranger—an American—in the past. There is a possibility, never so remote, of collusion. But how did she foresee that the time-hurried traveler, who was asking her questions, would remain a decade of years in Europe; that a great civil war would call him back to his own country; that the nearest in blood to him would pass through loss and suffering; to honor; and that out of the dregs of his people the conqueror would live to see one race who would be the leader of his nation? The writer could not say that year have fulfilled, and Madame Lenormand predicted to him nearly twenty years ago. We have said that the Sibyl was alive last November. She was then ninety-eight years old. Our informant represents her as decrepit, bowed almost double, deaf, toothless, nearly blind, translucent, pale as to her face, and wholly incapable of locomotion. "But," he adds, "she is the sorceress still. Carriages wait at her door. Louis is at risk frequent her boulevard. The remarkable predictions she makes are so remarkably verified. I dare not write what she told Madame Vernet as to the future of the Emperor. If it should prove true—which now seems impossible—the parallel between the nephew and his uncle would be complete." What has been here narrated is authentic. It is a problem for the psychologist. They cannot explain the matter. It is too much for their plan in the mysticisms of the palm and the stars. No mist is impermissible to modern thinkers—no millstone opusque. Of Madame Lenormand let me say, in conclusion, this is true: She seeks truth in the stars, as geologists seek it in the rocks, or mathematicians in figures. She contrived to be lived in during as good of her earlier years, when there was no faith in God or his angels, in the devil or hisimps. Only the other day, when a laborer was killed by a fall from the Cross in Rome, his fellow-workman, leaving the corpse, and running to consult his "Book of Dreams" invested instantly fifteen *bajocets* in the lottery, on the corresponding numbers: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. The world will not be robbed of its best men. There was no monopoly to the old Roman *haruspices*. And as to the art of Madame Lenormand, whether it be mere chance, or undiscovered properties of numbers, or real understanding with the invisible world, which we leave the reader to consider—it is evident that the time-honored trade in human credulity is not among the things that are past.

Maggie Mitchell did a good deed lately. An old actor, for fifty years residing in New York, was threatened with an unfortunate accident by the villainy of others, reduced to abject poverty. During his professional career he had been well acquainted with Maggie, and a short time since, his pecuniary condition becoming known to that lady, she sent him a handsome sum to provide for his destitute wife, and also sufficient to place him for the balance of his years in the "Old Man's Home."

A man in Norfolk was examined for insanity because he claimed to have invented a flying machine. As he had never tested the machine himself, but had frequently offered to let others try it, he was acquitted.

Original Poetry.

Written for the Religio-Philosophical Journal.

TO THE MEMORY OF T. H. W.

BY JANE M. STEVENA.

It was Spring—gay, balmy, bristling Spring—
And every leafy goddard was, with hazy
Dreary placid air, arising Nature's
Mystic form in hollow of the hills.
With Quail's grace he robed the fields and forests
In garments of the richest green; and with
Vernal air awoke the beauteous flowers.

Who, with starry eyes and perfumed breath, peeped
From many a grassy bed and woodland
Palm, marked their sweetest songs amid
The waving branches, while the breeze
Chanted like angel harp, were floating in the
Aureal depths above.

It was a scene upon
Which the lover of the beautiful, with
Kindling eye, and wildly throbbing pulse, gazed
Forth, enraptured. The air was fresh and holy;
Soft, gentle breezes floated upon his
Ambient wave, and with low, soft
Murmurs, stole through the open bosom
To the weary couch of the invalid.

They tenderly faded the world; they
With the dear flowers that adorned the hill,
That ever-thoughtful brow; and lowly
Whispered of the time when, perchance, with
The sun's dew-drops, and the dew-drops,
Amid the radiant scene, he lay.
He heaved not from his resting place, but
Heavenly, stole through the open bosom
Flowers may would leave them, but the
Faintly saw away.

Written for the Religio-Philosophical Journal.

"GIVE THE DEVIL HIS DUE"

By N. K. Mearns.

BROTHER JONES—Dear Sir: Please allow
me a little of your space in the JOURNAL, to
discuss a question that appears to me of no lit-
tle importance, and one that I think ought to
interest Spiritualists all over the country.

I have observed continually being said of
late through the columns of your paper on the
characteristics and merits of Spiritual Mediums,
and of the necessity of their being sustained
and encouraged. Now, I cordially concur in
all, or nearly so, that has been written on the
question, and would add that they are persons
who, above all others, are entitled to the broad
celebrity and sympathy from all who endorse
the Spiritual philosophy, on account of their
peculiar organizations and the circumstances
under which they are usually placed, if for no
other reason. They all have to undergo the
severe ordeal of public exposure and ridicule
from the opposition, as well as an occasional
snub from weak kneed believers, who have not
independence enough to defend their own doc-
trines; so that, upon the whole, their calling is
an unenviable one; but, nevertheless, a very use-
ful one, and should be sustained accordingly.

But wife's I am all times ready to speak in
their behalf, and defend them in their labors to
demonstrate the truth, so long as they are sin-
cere and honest in their efforts. I am equally
as zealous in their denunciation, when accus-
ed that they are tricksters and deceivers for
the purpose of obtaining money, among other
secular motives.

I have no sympathy with mediums who will
resort to trickery or deception, to furnish the
honest seeker after truth with communications,
or any kind of information that is false, when
he has reported confidence enough in them to
seek information from their hands. It looks, to
me, like the man who has been told that he
is a fraud, and he has been told that he is a
fraud, and he has been told that he is a fraud.

On Oct. 31st, I visited one of the most
celebrated mediums in this country. It was
Charles Foster of New York. His reputation
has been nearly, if not quite, equal to that of
any one in this country; and some might think,
perhaps, that I had been a firm believer for
years with him, but he had never been mentioned
for the sake of the cause. But it is not my way
to screen any one who is corrupt, let his position
or reputation be however high.

I had never seen the man before, but had of-
ten heard of him; so I readily complied with his
customary method of getting information,
and receiving the same by the aid of the
names of several of my departed friends, on lit-
tle strips of paper, and told them up and lay
the same on the table before him. He soon au-
thorized that spirit was present, and very free
and ready to communicate; and from this fact
he stated that he believed that this was not his
business to me.

But I made him no reply to the suggestion
until repeated in such a manner that I thought
he was desirous of an answer; whereupon I
told him that it was not, and that I was not in-
vestigating to convince myself of the truth of
Spiritualism, but I had been a firm believer for
years, and was now a firm believer for years.
It all went on pleasantly, until some demon-
stration of one kind or another was reported to
be received from some person whose name I had
written, when the performance was at an end,
and I could get no more.

He remembered me very well, and cheerfully
preceeded to gratify my desire to obtain a few
more tests in addition to those already received.
Accordingly I laid my papers on the table with
me as written, as per regulations.

But matters did not seem to work as well as
usual. Answers were not correct, etc., and he
upon he complained of conditions, had at a
sphere in the room, which I thought not im-
probable for a luciferian snuff.
Upon opening the window and airing the
room, he pronounced conditions more favorable,
and said he could do better. And surely so it
appeared to be. The conditions had become so
far improved that he could get communications
from spirits in the form as readily as from those
out of it; for he then promised me a written
communication with name signed, and related
a vision connected with the case, and handed
me the slip of paper on which I had written the
name, which he said corresponded with the
name signed to the communication, all of
which was true. But the name happened to be
that of a friend living here, and now, in Mary
street, New York, during business, and in a
bad but a short time before. "John, kind
pater, is a fact, and I have said communication
in my possession.

But I did not abandon the search yet. With
rather unpleasant feelings I continued: the in-
quiry a short time longer, until I received a
communication in my own spirit, and I then
handed him written slip, with the test. I then
thought it about time to discontinue the un-
profitable investigation. I had often heard op-
ponents to Spiritualism claim that communica-
tions called spiritism were only the operation of
one mind on another, without either being con-
scious of the fact. But when Foster began to
describe a spirit answering to my name, I
thought I had a demonstration for the opposi-
tion.

Now, Brother Jones, and readers of the
JOURNAL, I wish to say in words that cannot
be misunderstood, that I am down on all such
communications, and I there are any Spiritualists
who have any apologies to make for such
communications, I would like to hear them. And yet I
do not doubt that Foster has been one of the
best mediums in the world, and may yet be at
times, and even be a subject of sympathy as an
individual. But when it is known that he has
become unreliable as a medium, he should be
discontinued out of the ranks of Spiritualism with
disgrace.

Whether the cause is drunkenness or illo-
gical profession for money-making, I care not.
The deception in practice should be condemned.
I would give some other prominent names who
have practiced of their mediumship as
profession and livelihood, who I think merit
censure from Spiritualists and honest people,
but I refrain from doing so, because I have not
demonstrated their falsity or fraud.

But I incline to the position that most of me-
diums who travel the country as exhibitors of
tests, or physical manifestations, and who, in
fact, or otherwise, solely as a livelihood, be-
come perverted and more or less corrupt. I can
call to mind no prominent exceptions, unless it be
the Davenport Brothers, who, as far as I have
been able to judge, are honest and fair.

I do not think I would ask such persons to
open their eyes and ears to the truth, and to
call without compensation, but at all;
that is not what I mean; neither should they
become so sore as to think of nothing but the
money, to the injury of the cause; they should
speak for the cause.

I am aware that their time is often ungrate-
fully divided between religion and business, and
health destroyed. I only ask just to do
fair play. It is as necessary that we should
strive to reform our own ranks as those of oth-
er institutions. Let us get the beam out of our
own eye before we attempt to get the mote from
our neighbor's eye.

Waverly, N.Y.

Yes, Brother, let us get the beam out of
our own eye before we attempt to get the mote
from our neighbor's eye.

Your wholesale declaration that "most of me-
diums who travel the country as exhibitors of
tests or physical manifestations, for admission
fees or otherwise, solely as a livelihood, be-
come perverted," is most unkind and unjust.

You believe in the genuineness of the Daven-
port Brothers, while thousands of others believe
them *arranged humbugs*. The more fact of a be-
lief for or against a proposition, is no evidence
that it is true or false. The Nazarene is as de-
votedly believed to be an impostor by all his
brethren as all mediums for physical manifesta-
tions are believed to be impostors by those spiri-
tualists who teach that anything that can be
done in the dark, can with equal facility be done
in the light. We have received the greatest
corroboration from the class of mediums you re-
fer to—a perfect verification of man's immortality.

We have truth, we seek for it in all its
phases; our aspirations are crowned with suc-
cess.

Persist, my brother, amidst great trials,
and great will be your reward. The mediums
you refer to, my brother, are of a superior or-
der. We speak of their mediumistic qualifica-
tions without regard to any other trait of char-
acter they may possess. But rest assured that
they, as well as all other persons, are true to
their own organisms. The Nazarene could not
have been a Napoleon Bonaparte. If Napoleon
had possessed the organism of the Nazarene,
he would, doubtless, have been a very poor gen-
eral.

God mediums are mostly on the negative
plane of life, and have very poor ability to force
their way successfully against popular prej-
udices. Hence the necessity for true, philo-
sophical Spiritualists to deal kindly with them,
and defend their rights. Such is the mission of the
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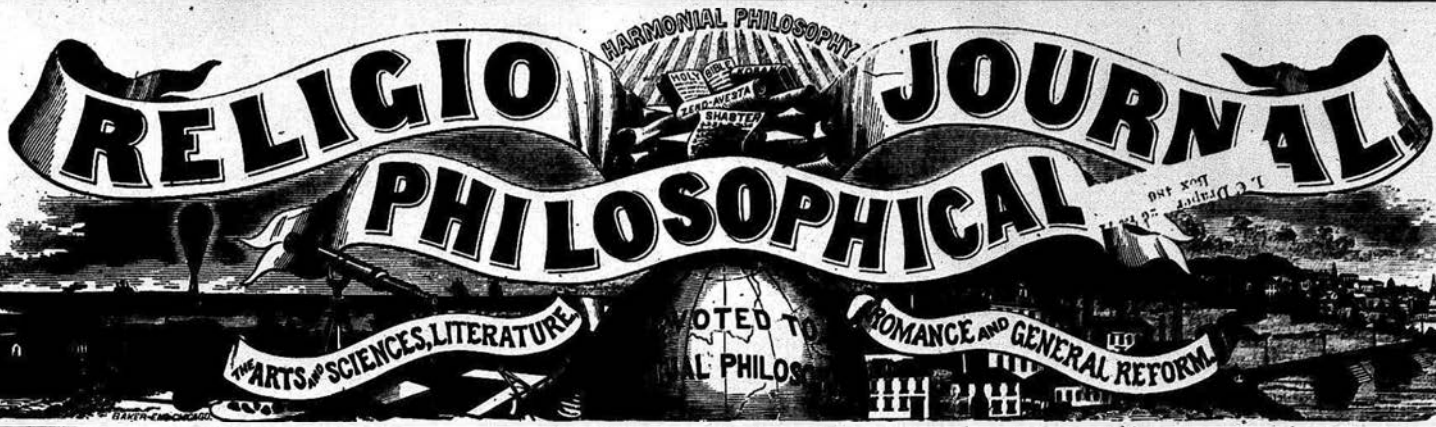
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CHICAGO, DECEMBER 17, 1870.

VOL. IX.—NO. 13.

Original Poetry.

Written for the Religious Philosophical Journal.
ADDRESS TO THE JOURNAL.

BY M. PERREA.

We look for your coming each mail day,
As a pleasure we cannot forego,
And if we should miss you, dear Journal,
Our hearts would beat heavy and slow.

Your coming makes our hearts grow lighter,
Your pure tone always brings cheer,
You make all things purer and brighter,
Dispelling each doubt and each fear.

You give us desires to be useful,
To step up the fallen, and so,
To make them rejoice and be truthful,
You exhort us to love everyone.

WORLD'S EXHIBITION OF OUR NINETEENTH CENTURY.

BY MRS. K. INGALLS.

Tell us, wise spirits, sages of the past,
What of the future and the coming day?
Till up the vale, that we may see more clear,
Your words heart's trouble with fondling fear:
The clouds are gathering thick and fast above,
Can they but be of heaven's love?
Will the dark pall of doubt that's falling now
Wipe out the angel's light upon our brow?

Yes, cannot take our heritage most fair,
For can they ever bring to despair,
Us, can we, when we've felt the angel's power,
Doubt the mighty truth in our hour?
No, no, we cannot, dear spirits, with light,
It roars too bright a truth to us in night:
It came with purport bound to tell of powers,
In Eden-land, where bloom eternal flowers.

It came to say to Death, "Loose now thy hold,
Thou canst not fold man to thy bosom fold,
Thou canst not fold the man that hides his face,
The light that holds him from the dark place:
It came with voices that we once had known,
Saying, "Dwell, we leave thee not alone;
And yet, oh, dwell—art thou to us now,
Than when the stamp of earth was on our brow?

No, light is ours,—we read thy inner thought:
Along each side and corridor we walk,
To morning hearts that seek the midnight gloom,
To bring a light of hope and make it bloom.
This is the gift—the blessed boon—we seek,
Smiles for the sad and new strength for the weak.
And yet, oh, dwell—art thou to us now,
Than when the stamp of earth was on our brow?

You'd draw distant scenes as black as night,
And close the brilliant star that gives us light,
In ignorance you'd leave the soul in gloom,
And the dear spirit speak no more.
You'd take the joyful scenes that angels gaze,
And think it dead, dear spirits, that we prize:
But thanks to Jesus, our hearts have power to tear
The cloud that hangs on our hearts and wear.

You cannot close our eyes to such a scene,
You cannot turn our eyes from glory through,
You cannot, dear spirits, turn your eyes from us,
For we are here, dear spirits, as you are,
From the first of Time to the last of days,
We are here, dear spirits, as you are,
From the first of Time to the last of days,
We are here, dear spirits, as you are,
From the first of Time to the last of days.

Scenes in Spirit Life.

HIGHER PLACES ON THE TERRACED MOUNTAINS.

BY THE SPIRIT OF MARY MOORE—J. CURT, M. D., M.D.

Dear mortals of earth, again I greet you and
invite the purest best of heaven upon you.
Since my last communication from the lovely
terraced mountains that I so fully attempted to
describe, I have visited and beheld scenes far
more glorious and grand than I had ever seen
or could have supposed existed. And I have
also obtained wonderfully my labors of love to
earth, when so much return, light and knowl-
edge is sent to me. I feel as if I were con-
tinued to visit and labor on your mundane sphere
as much as ever, when such a glorious coun-
try and such beautiful scenes are before us, and
are ours to enjoy throughout endless ages. But
dear mortals, would you but see and understand
these things as we do, you would not ask the
question, but say, "No, I shall answer. In the
first place, man that is said to be in the form
in his spirit and ethereal condition, is compar-
atively in a state of darkness, morally and men-
tally, notwithstanding the vain attempt of the
theological centers of the last eighteen hundred years.
It is true that the Hebrews presented glori-
ous truths on the plains of Jordan, on the mount-
ain sides, on the shores of Galilee, and at Jerusa-
lem, that had they been perfectly understood
and practiced, would have enlightened the world
and shed a halo of glory upon the inhabitants
of earth.

But his teachings were perverted, and his sim-
ple, plain truths, misconstrued. And in the
course of time, numerous sects, with their perni-
cious creeds and dogmas, sprung up throughout
the land, and man's darkness, and pain, and pri-
vate sorrow, have descended the cone of millions
of souls, and to-day rest like a
heavy burden upon the souls of all this

is untold misery and suffering of every conceivable kind. It is every true since the advent of
Spiritualism, the mist and darkness are being in
some measure dispersed, rays of light from the
Spirit World are penetrating this horrible gloom
that makes it appear to those who are acquainted
with these things still more hideous; and to-day, mil-
lions are seeking for more light. The prayer from
earth is heard. "What shall we do to be saved?"
Can we sit down in our ease, when mortals re-
quire our aid to enlighten their darkened under-
standing, and point them to those bright and
happier shores in the Summer Land? No, never!
Again, spirits as well as mortals, must labor to
progress—to be happy we must labor to make
others happy. This is the secret of progression,
for spirits as well as mortals. Let this be re-
membered by the children of earth, for by your
good acts and thoughts, you elevate your fellow-
men, and at the same time you elevate yourselves,
fit and prepare you for those bright and glo-
rious realms above.

And now, by my labors of love and mercy, to
earth's children, I have progressed to my present
place. I, with many others of my sphere, was
invited to visit still higher planes on the terraced
mountains. With pleasure, I embraced this
opportunity. We were found ourselves in those
lovely ethereal fields that we attempted
feebly to describe on our last visit. After we
had taken a survey of those lovely scenes, and
meeting there very many bright and happy
spirits that we had seen before, oh! it was
a pleasant meeting—so many congenial souls
grouped together for the purpose of beholding
new scenes and learning higher and holier truths
in our Heavenly Father's kingdom. While we
were conversing upon these themes, we beheld
a very bright band of higher intelligences de-
scending to this plane, very near to us—their
faces shining with love and wisdom. Among
the group I discovered that pure and holy
spirit mentioned in my last, that had prom-
ised me the pleasure of a visit to a still higher
plane on the terraced mountains, when I came
again. She recognized me at once, and said in
tones of heavenly music, my dear sister, we have
carefully watched your labors of love to earth's
children since your last visit here, and we are
well pleased with your progress, and we are
now happy to inform you that you are entitled
to visit higher spheres and behold the wonders
and glories of the spirit realm above.

And with this bright band, we ascended, once
to this upper and purer plane; and upon our
arrival there, we discovered everything was
brighter and more refined; our very nature ap-
peared changed; our lives and affections purer,
more refined and more perfect; our mental facul-
ties greatly expanded. All grunces seemed
left behind; the atmosphere was so clear and
ethereal it produced an exhilarating effect upon
us, that sent a thrill of joy and delight through
every nerve and fibre of our system. Upon our
entrance into this gorgeous realm, we stood and
looked with wonder and awe. The exceeding
purity of the atmosphere caused every object
to be clearly defined and easily discerned for a
great distance—indeed, distance appeared al-
most annihilated. Before us lay in all its loveliness
the "Crystal Lake," as our guides informed us,
as smooth as a mirror, its waters so clear and
transparent that every object, even the smallest
shell, could be readily seen at the bottom. On
three sides of this lake, were splendid mountain
scenery, with here and there high peaks, resem-
bling gorgeous towers, rising high upwards,
sparkling in the light like diamonds. Some of
these spires were white as the purest snow;
others were violet, pink, crimson and shades of
light green. Those beautiful columns reflected
light, harmoniously blending in such a man-
ner on the surrounding country, that made ev-
ery object appear rich, mellow and grand. The
scenery was most delicious, with magnifi-
cent temples and residences of the finest archi-
tecture that we had ever beheld. Here we
could see little rivulets like threads of silver
dashing down their sides, in their rocky chan-
nels here and there, forming a charmingly lit cas-
cades, bounding on their way and finally meet-
ing and blending their waters with Crystal Lake.
Here we beheld winding paths of easy ac-
cent in every direction, bordered on either side
with trees of splendid foliage, and flowers of ev-
ery tint and hue waiting their fragrance in ev-
ery direction.

Crystal Lake, like all beautiful sheets of wa-
ter of any considerable extent, in the Summer
Land, was bearing upon its bosom vast numbers
of every variety of most beautiful little vessels,
laden with the pure and lovely inhabitants
of this plane, not as a necessity in passing, or
for those waters, but as an exquisite pleasure.
This lake, whose crystal water is so pure, we
found the surrounding mountain scenery, in all
its loveliness, degenerated upon its surface.
That side not so much as the other, we beheld
a most magnificent country, beautifully unde-
veloped and most exquisite. Some of the fol-
lowing things were observed: The most beau-
tiful of mortal ever imagined. This scene I
shall not attempt to describe at this time. We
were then conducted up one of those mountain
paths. We found the ascent very easy and
pleasant; it was bordered on either side by
entrance into this gorgeous realm, we stood and
looked with wonder and awe. The exceeding
purity of the atmosphere caused every object
to be clearly defined and easily discerned for a
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the summit and before us stood what our guides
told us was the Temple of the Arts and
Sciences. It certainly was the most magnificent
edifice we had ever beheld. It was of vast di-
mensions and contained a great number of open
courts and apartments. It was constructed of a
material that somewhat resembled the finest va-
riety of marble but, semitransparent, it sparkled
throughout with veins of golden blue and pur-
ple, it was highly polished and shone in the
light with a soft mellowness far beyond the con-
ception of mortals. The architecture I could
not describe, as it was entirely different from
anything I had ever seen before. Suffice it to
say that its gorgeous splendor far surpassed any-
thing I had ever imagined. We were then
conducted into this Temple, and through its va-
rious courts and apartments. The beauty and
grandeur of the interior was far greater than the
external, if possible. Here were apartments for
the love of art and science, and the various
branches of the Arts and Sciences. Here
were wise men, that had devoted their lives
on earth to scientific knowledge, completing
their researches and making new discoveries
and improvements for their own pleasure, but
more especially for the benefit of mankind.
Each court and apartment was a separate and
distinct from the others. Here we beheld the
chemist department with their vast laboratories,
appliances and fixtures belonging to that branch
of science—it was wonderful to behold.

We were informed that these wise chemists,
that very many new and important discoveries
had recently been made that would eventually
revolutionize the whole field of chemical science,
and that the astounding discoveries would soon
be communicated to earth, which would be of
incalculable benefit to mankind. In each de-
partment we found a presiding or conducting
intelligence, who directed and superintended ev-
erything. Every act was conducted by sys-
tem, although there was nothing arbitrary, all
done by mental consent, each and every one
stood upon their merits alone, every thing
moving in perfect harmony. As we were in-
structed in those laws that govern every ac-
tion or movement. This same system was car-
ried out in all the various branches of the Arts
and Sciences that we visited in this vast temple.
Here we found every branch of art that could
be conceived of, and many departments that mor-
tals have never imagined. We were here in-
formed that all the discoveries and inventions
made were finally handed down to man, for his
benefit and elevation; that a complete chain
was established to communicate to lower spheres
and eventually down to earth all the wisdom
and knowledge perfected in those higher spheres,
and also that this chain of communication ex-
tended up to still higher and wiser realms far
above. Oh! that I had the language to mi-
nutely describe all that we beheld in this mag-
nificent temple of the arts and sciences, but I
cannot do so. I can only say that we saw and
felt the most glorious and sublime of all the
faint ideas of the general outlines and principles.
After visiting the numerous courts and de-
partments, we were finally conducted to the great
dome or observatory on its top. Here we were
directed by our lovely guides to take a survey
of the entire globe, and to see how the whole
globe for conduction. There lay at our feet
Crystal Lake like a smooth plain of bright silver
enveloped with every beauty, dotted over with
every conceivable kind of magnificent gondolas
and sailing vessels, with their bright banners
and mottos floating on the soft breeze, filled
with joyous and lovely beings,—music to the
rich strains floating over its surface. There
away to the right lay a vast country, with its
groves of eternal green, streams of sparkling
waters, placid little lakes, fountains that send
high up into the air their diamond like spray,
beauteous mansions surrounded by every mag-
nificence that the heart could desire or mind
imagine, beauty upon a thousand hills, beau-
ty in the valleys, grandeur every where. Such
a landscape never did our eyes behold before.
We stood and looked with profound awe and
astonishment; we could not find language to
express our feelings of rapture and delight. We
were too full for utterance. On our left was a
great mountain view, with those lofty towers
that rose high upwards, giving off their beau-
tiful scintillations of golden blue, violet and eth-
er-splendid colors, that gave a charming mel-
low tinge to the surrounding scenery. But I
cannot dwell, for our guides informed us af-
ter our prolonged visit, that we were not quite
through our investigation; that we might look
with wondering awe for a year, and still see new
glories and beauty in the surrounding scene,
but now they desired us to take observations
from this point through those mighty telescopes,
whose powers were so superior to what man
had ever imagined, and which would be long
be given down to earth's children. We turned
to look at the speaker, and we then be-
held a number of very large telescopes ready
for use. Standing beside them were many
bright spirits, who had spent much of their time
on earth in astronomical researches, and who
had drank deep into that science and had car-
ried their thirst for more knowledge of this
heavenly science with them to the Summer-
Land. Here they sat, and their investi-
gation for their own pleasure, and also for the
benefit of mortals yet on earth, who would eventu-
ally reap the advantages of their labors and
discoveries.

Many of those wise astronomers, we were in-
formed, had lived on earth many ages ago,
and many of them were now in the spirit world,
and their spirits received new pleasure, and in-
formed us it gave them great satisfaction to
give all the information on this branch of
science in their power. We saw among the
number many we had heard and read of in
the Bible, as Copernicus, Kepler, Galileo,
Hipparchus, Tycho, Brahe, Herschel and
many others.

After properly adjusting these instruments, we
were invited to look at the heavenly bodies
through them. The first planet, Jupiter with
his belt and satellites, was a splendid sight.
The atmosphere here was so pure and refined,
and those telescopes were of such an improved
nature, we could see all the workings of the
planet perfectly. It appeared very large and
near, and revolved on her axis in perfect
order and beauty. Again we directed
our sight to Saturn—this was one of the most
splendid sights we had ever seen; it, too, could
be seen revolving on its axis, with precision,
holding her beautiful rings and satellites in
the proper spheres by her laws of attraction
and repulsion. We could distinctly see their
atmosphere, and all their wonderful movements.
It was most grand to look upon. After viewing
the different planets belonging to our solar sys-
tem, we were then directed to other systems,
and particularly to the formation of new worlds
that were carrying their high space in their dif-
ferent degrees of maturity, from the crude con-
cept to worlds that were prepared for the dwell-
ing places of intelligent human beings.

What grandeur! What sublimity! Who can
fathom the wisdom, power and glory of the
Great First Cause that you call God? The
more we can see and understand of his works,
the more we are led in wonder and amazement.
Oh! that I could convey to mortal mind all the
glories and beauties that we beheld here, but it
is impossible. After feasting our eyes upon
these dazzling orbs and their wondrous work-
ings, we were permitted to behold those higher,
purer and brighter spheres, from the upper realms
continually arriving and departing with mes-
sages of love and wisdom, from far higher and
brighter spheres, clothed in shining raiment too
gorgeous to look upon. Soon we beheld swiftly
approaching us, something resembling an ex-
ceedingly white cloud, gorgeously tinged on its
outer edge, with gold, blue and crimson. On its
surface, lightly rested the brightest and most
lovely spirit with his attendants, we had ever be-
fore seen. He was the very personification of
love, wisdom and purity combined. This ex-
ceedingly bright and glorious group of spirits, shed
a halo of golden light upon every object for a
vast distance in every direction, and produced a
thrill of joy and exquisite delight, as well as holy
awe, through our whole nature—indeed I have no
language adequate to describe our sensations.
We could not distinctly see how he watched for
his dazzling but glorious vision, and
had it not been for a peculiar gossamer veil of a
delicate tissue of blue that floated about his per-
son, we could not have looked upon him. His
attendants were clothed, and appeared very
similar to himself, but that cloud like those
floated directly in front and quite near to us,
and there rested for a time in quiet. Very soon
this bright intelligence raised his right hand,
and pointing in the distance, we looked in that
direction, and there beheld a most beautiful in-
habitant of celestial blue, embodied with silver
and purple, and on its airy folds we discovered
in letters of gold this motto:

Magna est veritas at Prevalabit. Truth is al-
mighty and will prevail. And from which ra-
diated in every direction splendid rays of silver
light. These spoke in tones so soft and
musical that the rich strains of the 23rd Psalm
came to our ears, and we were reminded of the
motto upon yonder beautiful banner: "Truth
indeed is mighty and will prevail." You have
caught a glimpse of those mighty orbs that
are revolving in space, supported by the laws of
the Supreme Architect, moving in their majesty
and power, and each revolving in their own
spheres, and all harmoniously acting together,
and yet the millionth part you have not seen.
Spirits immortal proclaim down to earth's dark-
ened denizens, some of those beautiful truths that
you have here beheld. Oh! teach them that
God is love, and that he is a spirit, the spirit of
truth, his immensity and that those millions
and millions of worlds are filled with immortal
beings, and destined to live forever. Oh! teach
earth's children, who are only mere specks upon
yonder little earth—how vain and futile their
feeble attempts to deny and measure the power
and wisdom of the Great Father. Say to them,
Oh! mortals, arouse from your slumbers of igno-
rance and bigotry, and behold, not the God of
vengeance, of low sensuality, of despotism and
tyranny, as man has made him; but the great
living Father, whose attributes are love, wis-
dom, justice and mercy, and whose presence and
power is seen and felt in all his works. That
man, although low, degraded, and darkened,
bound down by the chains of ignorance and sa-
perstition, will yet rise and progress throughout
endless ages, and will occupy the plane of the
highest spheres in his Father's Kingdom. Oh!
teach him that within his mortal being, deep
down in his soul, is a spark of divinity, an im-
mortal essence, that cannot be tarnished, but
will yet be disintegrated from beneath the dark
rubbish of ignorance and superstition, that will
rise and sparkle like those bright orbs
that you have just been scanning in the lab-
yrinth of God's realm. Say to this mortal man,
and tell him beware how he treats those mes-
sages of love from the shining courts of heaven.
When this bright spirit had ceased speaking,
the messenger of the Father, from a band
of dazzling spirits on his left, that we
ever heard, and soon this bright cloud with
that high and glorious being, with his attend-
ants, began to recede, and soon was lost in the
distance. We stood in mute astonishment for a
moment, and then departed to our respect-
ful spirit-homes, filled to overflowing with joy
unutterable.

It is proposed to erect a hospital in New
York for the cure of tobacco chews and
smokers.

Miss Alice Cookley of Natchez, is engaged
on a life-sized bust of the late General Lee.

Mrs. E. A. Blair.

The following extract from a private letter
lately received by us from that eminent spirit
Artist, Mrs. E. A. Blair, of Salem, Mass., exhibits
in a beautiful light the method adopted by the
unseen intelligences of the Spirit World, to aid
the children of earth.

BROTHER JONES—I must tell of a very, very
remarkable test through me, the second week
after I came here to Salem. Before I came here
the friends of Sheddville, Vermont, sent me an
invitation to visit them and paint in their
church. I could not afford the expense, so sent
my regrets to them in a letter. I wrote to their
speaker, Mr. Abbie W. Tanner, who speaks
this month in Stafford, Conn., her home is in
Montpelier, Vt., but it seemed that an influence
again promised me to them unless sickness
should prevent. I knew nothing of the last
promise. The Thursday noon before Mrs. Tan-
ner's last Sabbath but one in that place, I was
controlled to write, (being utterly unoccupied at
such times), and the spirit of Ethan Allen
wrote this message:

"Leave here for Sheddville, Vermont; also
called West Windsor, Vt.—the first train Satur-
day morning. Go by White River Junction
and there you will meet Mrs. Abbie Tanner
en route for Windsor, as I have promised you
there, nothing but sickness to prevent. When
spirits promise mortals must not contend against it.
My husband said to the spirit, my wife
cannot get to White River Junction until after
the train from the North will have passed down
one hour and a half. Ethan then wrote: "By
some unknown agency she will meet her there."
The going there to paint seemed queer to me,
as I had not heard one word from any one in
that section since the summer when I was in-
vited there, but the Friday evening following
this strange communication, I received a letter
from the secretary, saying that I had been prom-
ised for the next Sabbath, sickness alone to pre-
vent, and I should be well paid, and must not
disappoint them, but come to Brownsville,
where he would meet me, that being the nearest
railroad station. This was Friday. I got his
letter stating that I was to go another route to
reach Brownsville. It was brought to the door
by the penny post, in presence of my husband
and the policeman, John Libby, whose family
we board with. I am particular in stating facts,
so as to prove the certainty of it. I received a
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letter from

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Fifty Cents for Three Months on trial
TO NEW SUBSCRIBERS.

Nature is a producer, a builder, a grand architect. Does she, think?—our mother Nature, rowed with flowers, dressed in a robe of her own construction, think! Is blind chance with her, blind chance her mind, blind chance her thought, blind chance her actions? Is the flower a thought of hers, taking form? That build-

Cloud—Say, Philosopher, where is your God? I got up a tornado for you to order. I devastated whole sections of the country, killed one man, buried nineteen women and children in the ruins of an old building, inundated the fields, destroyed the golden grain, and impoverished the people. I'll von the widow's

its a building on fire and human life is destroyed, and you, O God, are equally as bad. You sent the winds, formed the clouds, raised

andular system. Her mother as a last resort, applied to Mrs. A. H. Robinson, a very remarkable-medium, for a prescription, sending her a

they asked for some bells. He procured a few
leigh bells, strung them upon a string. In two
weeks, they rang them—all the time encourag-

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Phenomenal.

From Human Nature.
PSYCHOLOGICAL PHENOMENA.
Experience in Development.
COMMUNICATED BY A. C. SWINTON.

April 25th, 1870.—Much light seen by all our circle.

25th.—Nothing more unusual save our spirit friend Dr. B. who began with great distinctness for about a minute by Mrs. Knight, whose spiritual sight seems gradually improving.

27th.—The medium, Miss Shaw, accompanied by Miss Elmer, joined a circle at Mrs. S.'s house, 33 Waterloo St., at spirit direction, and therefore we did not sit there. Miss Shaw and Miss Elmer (a young girl) were entranced, and silently repeated youthful pastime, graceful poses and carresses. Miss Shaw seemed to be supported for a time by the spirit friends in standing posture, though her feet were not removed from the ground. The sweet innocence of childhood's spirit-life is said to have been very touchingly and delightfully shown.

28th.—C. W. Pearce present. More light than ever seen by all of us. The controlling spirit was seen by Mrs. Knight between C. W. P. and Miss Shaw. I read of being directly on point to her, as is the case when C. W. P. is not present. Some half hour after the room had been darkened, C. W. P. was desired by our spirit visitors to ask for a light, which having been granted, we began holding the medium's hands in the form of a circle, making a graceful movement with them. Communications were afterwards made my motions of the medium's hands. The room was again ordered to be darkened, and an extraordinary amount of light was then seen by all present except A. C. S. Mrs. Knight seemed to find it difficult to understand that the taper had been extinguished, so bright was the room. She seemed able to see C. W. P. most luminously, and A. C. S. and Miss Shaw least so.

29th.—From this date to May 14th, the phenomena were similar. Mrs. Knight and our spirit friends each one stood controlling, and informed the circle what was giving place to another. Several of them were seen with sufficient distinctness to be recognized.

May 1st.—Held our séance at C. W. Pearce's (in the old house, i.e. having recently moved there from the old one). The room was darkened, and much light was seen by Mrs. Shaw and Mrs. Knight. E. N. Denny, Mrs. Swinton, and other spirit friends, were again seen by Mrs. Knight. Mrs. Pearce joined the circle.

2nd.—Again sat in C. W. Pearce's house, and shortly after the room had been darkened, we were requested to light the candle, and after a minute afterwards, to extinguish it. Then much light was seen by all of us, and to Mrs. Knight and Mr. Shaw our surroundings appeared to be a vast amphitheatre, around which were grouped, tier above tier, the faces of our spirit friends. E. N. Denny, Mrs. Swinton, were distinctly seen by Mrs. Knight, and numerous others were seen by other members of our circle.

3rd.—Similar phenomena. More light was seen by A. C. S. and C. W. P. Direct light and information were, as usual, given to the circle, by a prominent spirit friend, who would endeavor to speak through Mrs. Shaw next Monday evening.

4th.—Similar results to those of May 2nd.

5th.—Sat here. No perceptible change in the phenomena, excepting that our spirit friends seemed gradually improving.

6th.—Several of our circle much third. Results of the sittings less remarkable than usual, but one or two of the circle were touched by spirit friends, and A. C. S. saw more light than he had ever seen before. Miss Shaw and A. C. S. were directed to visit Dr. Newton (the occult healer) in London, recently arrived from America) the ensuing Friday, 11 A. M.

7th.—Went to Ealing, accompanied by Mrs. Shaw and Miss Elmer, as directed by my spirit mother, M. A. S., and visited two empty houses there for a special purpose. One of the houses appeared to have been seen by Mrs. Shaw in a vision which occurred to her whilst entranced the evening before, and also the direction and character of the road leading to the house referred to. Sat as usual at 8 P. M. (being Sunday); much light, and numerous spirit friends seen. 8th.—3rd day of powers of our circle apparently improved; plan of a circle broken soon after the séance commenced, by one of our mediums (Mrs. Knight) being obliged to leave us. Heard a noise for the first time in concert with the notes of the piano (played by Miss Shaw), which our spirit friends said was their voice.

9th.—Nothing really noteworthy observed. 10th.—Sat as usual, each morning at 8 P. M., with C. W. P. for impression. Requested to visit an aged and mentally afflicted relative, the next afternoon, accompanied by C. W. P. The usual phenomena occurred, and W. H. Harrison, who sat with us, was informed of his father's presence, and received a characteristic "spirit message" from him.

11th.—Visited the relative referred to, and took him with us to one of the parks. Our spirit friends said that, by loving and wise care, if shortly removed from his present morbid surroundings, he may yet regain his reason.

12th.—Visited by our spirit circle, which was broken soon after the séance commenced, by one of our mediums (Mrs. Knight) being obliged to leave us. Heard a noise for the first time in concert with the notes of the piano (played by Miss Shaw), which our spirit friends said was their voice.

13th.—Visited by Dr. Newton, who kindly attended to the ailments of several of us, and went into our séance room, and carefully treated me for an old injury, which he seemed to know of impressively. 9:15 P. M.—Sat at C. W. Pearce's house. The séance was a light one, and some of our spirit friends were seen by Mrs. Shaw.

14th.—Sat here (C. W. P. away for a week or two) in the darkened room. An unusual grayish light was seen. Urged to see Dr. Newton, and advise him against going to the "London Fields" to treat the sick poor, in consequence of the difficulties and dangers to be apprehended, and if he should persist in going, to do what we could to assist him.

15th.—Sitting as usual. Mrs. Shaw was controlled by E. N. Denny, and instructions and advice given on several subjects. The spirit-light of Miss Elmer was, apparently, improved. 20th.—Visited by our spirit circle, which was broken soon after the séance commenced, by one of our mediums (Mrs. Knight) being obliged to leave us. Heard a noise for the first time in concert with the notes of the piano (played by Miss Shaw), which our spirit friends said was their voice.

21st.—Sitting as usual. Mrs. Shaw was controlled by E. N. Denny, and instructions and advice given on several subjects. The spirit-light of Miss Elmer was, apparently, improved. 22nd.—Visited by our spirit circle, which was broken soon after the séance commenced, by one of our mediums (Mrs. Knight) being obliged to leave us. Heard a noise for the first time in concert with the notes of the piano (played by Miss Shaw), which our spirit friends said was their voice.

23rd.—Sitting as usual. Mrs. Shaw was controlled by E. N. Denny, and instructions and advice given on several subjects. The spirit-light of Miss Elmer was, apparently, improved. 24th.—Visited by our spirit circle, which was broken soon after the séance commenced, by one of our mediums (Mrs. Knight) being obliged to leave us. Heard a noise for the first time in concert with the notes of the piano (played by Miss Shaw), which our spirit friends said was their voice.

25th.—Sitting as usual. Mrs. Shaw was controlled by E. N. Denny, and instructions and advice given on several subjects. The spirit-light of Miss Elmer was, apparently, improved. 26th.—Visited by our spirit circle, which was broken soon after the séance commenced, by one of our mediums (Mrs. Knight) being obliged to leave us. Heard a noise for the first time in concert with the notes of the piano (played by Miss Shaw), which our spirit friends said was their voice.

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29th.—Sitting as usual. Mrs. Shaw was controlled by E. N. Denny, and instructions and advice given on several subjects. The spirit-light of Miss Elmer was, apparently, improved. 30th.—Visited by our spirit circle, which was broken soon after the séance commenced, by one of our mediums (Mrs. Knight) being obliged to leave us. Heard a noise for the first time in concert with the notes of the piano (played by Miss Shaw), which our spirit friends said was their voice.

surely warn during his influence now. Previous to his month's absence she experienced coldness, as if cold water were being poured down her back. Mrs. Knight saw and clearly identified a number of our spirit friends, and C. W. Pearce was enabled to see a better and, apparently, the whole circle. Mrs. Pearce joined us.

14th.—Miss Shaw and C. W. P. sat for half an hour for some instructions regarding our future proceedings. E. N. Denny communicated. He stated, among other things, that he desired them both and A. C. S. to rise at six on the following morning and take half an hour's walk (passively), and afterwards to sit for further instructions, more especially for A. C. S.'s attention. We carried out our dear friend's wishes, and he requested the latter to avoid troubling himself so much about his family and personal affairs, and to keep himself as private or free from ungenial influences, and to trust to his spirit self as much as possible; to continue the same daily morning routine, and to have M. A. S. and Miss Shaw take their meals with Miss Elmer, and himself. We were further directed as to the course we should take as Ealing to day, and advised to leave Ealing (because more convenient to us) the day after tomorrow.

15th.—Went to Ealing at 8 P. M., and saw a house, where we were directed by our spirit friends, which was said by them to be suitable for a mentally afflicted relative to reside in. Returned and held our usual sitting in the darkened room. The light was soon extinguished, and Miss Shaw, as usual, entranced. She was then led to the piano, which she soon began to use, and continued repeating a certain tune or lesson, and after about an hour and a half's practice she was enabled to play part of a tune. Miss Shaw had never even touched the piano except to magnify the key in her life before. During this development the room appeared exceedingly light, and forms moving in it were visible to all, and to Mrs. Knight and Mrs. Shaw they were, as usual, distinguishably clear. "Dr. Buchanan" controlled Mrs. Shaw and closed the séance as before. Mrs. Shaw had some delicate glimpses of a spirit world during her sitting and whilst we were at Ealing. She stated that her husband, Dr. Buchanan, enabled her to see small heads and forms, by controlling her organism and impressing her to press her thumb or finger against the image appearing where the finger had been withdrawn. He then directed her to dip her finger in ink and press it on white paper; the following heads and forms (which we cannot transfer from our notebook) are the result. The control was made more apparent to us by the characteristic smiling and waving of the hand, and the fact that the same was made by our spirit friends on the front door of the house at the end of the séance, and they said they watched the door opened for some of them to go out. It would seem that all spirits have not the same power of passing through walls, or cannot so freely enter and exit.

16th.—Miss Shaw soon entranced, went to the piano; commenced practicing, and improved considerably. Much light seen around the piano, and several forms seen, but none distinctly enough to be recognized. Instructions given to two of our spirit friends.

17th.—Nothing apparently remarkable occurred during this sitting in C. W. Pearce's house. Directed to go to Dr. Newton's hall in Newn Street.

21st.—Miss Shaw continued her piano practice whilst entranced. But little light was seen during this sitting, and no perceptible change in the phenomena, excepting that our spirit friends seemed gradually improving.

22nd.—Visited by our spirit circle, which was broken soon after the séance commenced, by one of our mediums (Mrs. Knight) being obliged to leave us. Heard a noise for the first time in concert with the notes of the piano (played by Miss Shaw), which our spirit friends said was their voice.

23rd.—Nothing really noteworthy observed. 24th.—Sat as usual, each morning at 8 P. M., with C. W. P. for impression. Requested to visit an aged and mentally afflicted relative, the next afternoon, accompanied by C. W. P. The usual phenomena occurred, and W. H. Harrison, who sat with us, was informed of his father's presence, and received a characteristic "spirit message" from him.

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4th.—Sitting as usual. Mrs. Shaw was controlled by E. N. Denny, and instructions and advice given on several subjects. The spirit-light of Miss Elmer was, apparently, improved. 5th.—Visited by our spirit circle, which was broken soon after the séance commenced, by one of our mediums (Mrs. Knight) being obliged to leave us. Heard a noise for the first time in concert with the notes of the piano (played by Miss Shaw), which our spirit friends said was their voice.

6th.—Sitting as usual. Mrs. Shaw was controlled by E. N. Denny, and instructions and advice given on several subjects. The spirit-light of Miss Elmer was, apparently, improved. 7th.—Visited by our spirit circle, which was broken soon after the séance commenced, by one of our mediums (Mrs. Knight) being obliged to leave us. Heard a noise for the first time in concert with the notes of the piano (played by Miss Shaw), which our spirit friends said was their voice.

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18th.—Sitting as usual. Mrs. Shaw was controlled by E. N. Denny, and instructions and advice given on several subjects. The spirit-light of Miss Elmer was, apparently, improved. 19th.—Visited by our spirit circle, which was broken soon after the séance commenced, by one of our mediums (Mrs. Knight) being obliged to leave us. Heard a noise for the first time in concert with the notes of the piano (played by Miss Shaw), which our spirit friends said was their voice.

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noon, that his spirit friends had told him a band of advanced intelligences were constructing their power over the human mind, and instructive and benevolent purposes. During our sitting, I saw the largest and most brilliant light I have yet seen, and other lesser ones. Our known spirit friends were clearly seen by Mrs. Knight, and my mother gave us precise directions regarding a visit to, and treatment of, a mentally afflicted relative.

31st.—Requested by E. N. Denny, after my early walk to go to Dr. Newton and render what assistance I could, and to take "the R. post," 227 Gray's Inn Road, for him there to treat the sick poor.

Went, as desired, with the Doctor, and took the place. Afterwards went to "the London Fields," at his request, and informed the people there about the change in arrangements. There met Simon Owen, who very forcibly addressed the assembly on the new direction Dr. Newton is exemplifying—a life of brotherly love toward all God's children—a life which causes Want, Sickness, and Misery to flee from us—one which all might live, by exercising their will power, to cure the blind alleys of their animal nature, giving free rein to the Divine Spirit that is within each one of us, and ever after enjoying the sweets of heaven.

Sat at 9:15 as usual. No apparent change in the phenomena.

June 1st.—More light seen by A. C. S., and also certain movements in the room. His feet were touched by his mother several times. Various directions given. Miss Elmer desired to withdraw from the circle for a short time. Efforts made by the spirits to control Mrs. Pearce (who frequently sits with us) and Mrs. Shaw, but unsuccessfully, so far, in both cases.

2nd.—Nothing apparently noteworthy occurred during this sitting in C. W. Pearce's house, with Mrs. Knight and Mrs. Pearce only. Certain advice given, and Mrs. Pearce nearly entranced by E. N. Denny's failure to get into partly to arise through her non-passivity to the influence which the room spirit had darkened. It seemed quite so during the influence of Mrs. Pearce's sight, and the hands of the circle, whilst on the table, gradually became invisible to her eyes, and appeared very white as she ceased to see them.

3rd.—Sat for an hour in C. W. Pearce's house, with Mrs. Knight and Mrs. Pearce only. Certain advice given, and Mrs. Pearce nearly entranced by E. N. Denny's failure to get into partly to arise through her non-passivity to the influence which the room spirit had darkened. It seemed quite so during the influence of Mrs. Pearce's sight, and the hands of the circle, whilst on the table, gradually became invisible to her eyes, and appeared very white as she ceased to see them.

4th.—M. A. S. received the following letter from Dr. Newton, of one circle, who is, in bodily presence, temporarily away:—

"Bungay, Suffolk.
June 31, 1870.

"MY DEAR SWINTON.—Thank you for yours. I am not into any of your circle of Dr. Newton, etc. Were I with you, I should be an active worker with you as it is, the pleasure you take in the work, it being the duty of the man which brings him into rapport with all others like minded.

"We need not ask who belongs to our circle. Let us but know that we harmonize in aim with those gone before, and we and they are one. I now know, as clearly as I know that I exist, that I am one with the same spirit as you are. Clearly did Jesus of Nazareth see this when he said: 'I and the Father are one.' Last Monday, at Rogers' (Norwich), we were made happy by the presence of the bosom friend of Jesus, John of Patmos, who gave us a characteristic message:—'My love, I am the whole of the world, where two or three are gathered together in my name, there will I be. My little children, I come to bring with me the love of him and from him. The blessings of the Prince of Peace rest upon this house, and upon all within it; not those compassed by the walls, but those who are within its folds. May love rest upon them; may they dwell in it; may it overhadow them; may all their actions be prompted by it; a new commandment, and yet an old one, beloved, I give unto you: Love one another, that your love may abide in you, and your love may be perfect.'"

"Please tell those that I have met, and who are working through him. I had a similar communication from 'John' to the one your letter stated to me and received (referring to the communication made to me by your spirit circle the 30th ult.). Love to all."

"Yours truly,
C. W. PEARCE."

Sat, in the evening in C. W. Pearce's house. Present with him: Mrs. Knight, Mrs. Pearce, and Miss Shaw. Nothing particularly to record.

5th.—Again sat with Mrs. Knight and Mrs. Pearce only for development, in the house of C. W. P. Similar phenomena occurred to Mrs. Pearce, as on the 3rd last, but lasted much longer. She sat out an hour. Mrs. Pearce returned, but consciousness was nearly entranced several times. Mrs. Knight, also, was nearly entranced or entranced—the room being lit at the time, and she saw E. N. Denny controlling.

6th.—Sat at C. W. P.'s house. Advice and numerous directions given. Requested to provide pen and paper for our next sitting, which is to be at 7:30 to-morrow. Mrs. Knight and Mrs. Pearce rendered very ready copies. In the course of this day, a very unexpected, and, at first sight, scarcely to be credited event happened. E. N. Denny visited Mrs. Knight, and, in the presence of Mrs. Knight, he was informed by Mrs. Knight that the latter was Mrs. Knight's mother's nephew.

7th.—Nothing apparently noteworthy transpired during this sitting in C. W. Pearce's house.

8th.—A. C. S. was impressed, during the forenoon of this day, to visit the National Gallery, and proceed to the Italian school of pictures till he came to "St. John in the Wilderness," and afterwards to walk a few paces to the right to see the picture, "The Youthful Jesus and St. John," pictures he had never seen before, though not an infrequent visitor to the collection. After gazing on the latter picture for some time, he was impressed to leave the building without looking upon another.

9th.—Still developing Mrs. Knight and Mrs. Pearce. Directions given for future proceedings.

10th.—Fall circle. Sat at C. W. P.'s house. Mrs. Shaw entranced, and several friends spoke through her. Instructions as for the future given, and the development of Mrs. Knight and Mrs. Pearce continued.

11th.—C. W. P., W. H. Harrison, Mrs. Knight, Mrs. Pearce, Miss Shaw and A. C. S. Sat in the house of the latter this evening. Excepting spirit being seen by Mrs. Knight, and some light seen by others, nothing remarkable was observed.

12th.—No séance. J. J. Morse came. The plan to "The Analytical Compendium to the Principles of Nature" were given through him.

13th.—Noon. Impressed to write the following "Truth for Humanity":—

"That calm, sweet, ever-present trust in the Divine Spirit which those blessed with the light which frees us from all earthly chains—rejoice in. Thus only can we ever know heaven."

During the evening of this day, saw a little further development of Mrs. Pearce, nothing else noteworthy. Neither Mrs. Knight, Mrs. Shaw or Miss Elmer sat with us.

15th.—Nothing of moment apparent this evening.

16th.—An address by J. J. Morse was given through him whilst entranced in the evening of this day.

19th.—J. J. M. proceeded with "The Analytical Compendium of the Principles of Nature." 21st.—Two or three of our members were so much weakened by continuous communications with the spirit-world, despite the advice of their friends to the contrary, and by the equally ignorant surrendering of their own individuality, reason and judgment, that temporary mental prostration has resulted.

On this day A. C. S. commenced exercising his will power for development, under spirit advice, half an hour each evening.

25th.—C. W. P. received the following directions for development, yesterday, and A. C. S. have also endeavored to carefully adhere to in detail, devoting one hour before breakfast to their developments as directed:

"To attain a clairvoyant state, let your mind be harmonized; a harmonical body can only be attained by living, calm, and sleeping in harmony with natural laws. Clairvoyance is but the harmonical unfolding and development of the inner, the interior life. There are what are termed as 'stative' and 'dynamic' clairvoyant development; but let it be borne in mind that, as a general rule, all abnormal exciting causes of a necessity are followed by equal reaction, therefore, when the clairvoyant development is once fairly started, use no means outside of yourself to hasten it. A determined will to attain it; sitting alone, or with congenial companions, with the mind centered upon the spiritual plane, will bring your inner or spiritual powers into more immediate contact with the spiritual force, and thus, consistently persevered in will naturally develop a natural power, and thus it will be, at all times and under all circumstances, within your control."

One other advice I give you now. Never passively sit with your eyes closed, but use your will without making yourself acquainted with its hidden meaning; this is of great importance in developing the interior or spiritual power. Follow this, and you will continue to grow for ever and for ever.

Summing up now the experience of some two years' development with the spirit-world (in which the developments herein recorded are the most noteworthy), the difficulties, the risks, and the results of the investigation—pursued with no common care, patience, and constancy—must be justly stated. During a large portion of the time devoted to the inquiry, the communications consisted of truth, falsehood, and sometimes combined with artificial greetings and philosophic thought. To at least three members of the circle insanity resulted, and to one of them, death whilst demented; facts from which it may truly be inferred that many of the afflicted ones did not, through the loss of their reason, but through the loss of the love of her, thence arising, and through the general want of that earnest and untiring perseverance which any true sense of life's significance and duties ensure—changes almost necessarily containing in themselves the elements of inharmoniousness, so far, as concerns the character of the communications. Previously, however (through ignorance of the highly delicate nature of the conditions of spirit-communication, and the essential need of having truthfulness and purity of thought represented in each member of the circle), the communications were of a truth seeking spirit, which alone can ensure a like and reliable issue; any casual visitor, who chose, sat with us, and hence, by the law of affinity (like attracting like) the circle would be surrounded by spirits of varied morality corresponding to that of those composing it, and with necessarily conflicting and unsatisfactory result.

The suggestive truth here evidenced as a principle, namely, that the general character of spirit communications accords with that of the circle seeking them, shows that if people would avoid the use of power and judgment, and would be honest, and virtuous in the manifestations to their spirit friends, their circle should consist of persons wholly in body and of intelligent and well balanced minds, lovers of the truth, and mutually seeking communion with the spirit-world for an earnest and worthy purpose.

The mental development of the circle seems to have been caused in those so afflicted, permitting themselves (despite the frequent warnings of their friends) to be almost continuously absorbed by communion with spirits, and by the suicidal surrendering of their own individuality to the power and judgment of the spirit world, and thus, by the law of affinity, to be surrounded by spirits of varied morality corresponding to that of those composing it, and with necessarily conflicting and unsatisfactory result.

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ed entirely to meet his demands, as he has progressed or retrograded, for man is a changeable being; a victim of circumstances. He inherits his power or weakness, disease or health, propensities to evil or goodness from parents, and surrounding circumstances do the rest. He therefore progresses, or the reverse, in consequence. Long continued pressure or friction is certain to have its effect on the most stubborn obstacles. Many are not so much to blame for doing wrong for the above reasons, and likewise many who commit but little sin, deserve as little credit therefore, from the fact that they inherit in great proportion for wrong doing, or if they do it, it is counterbalanced by the gift of pride of character, with a will more powerful than their passions, consequently are able to withstand temptation; while with the wrong doing, it is most frequently the wrong. We are very apt to be uncharitable to such, because we cannot see how they understand their true condition, and the causes that make them keep them so.

The inference is that conscience or the sense of right is variable, is a matter of education, but on close examination, will find that nothing is so robust but can be good in it. And none so bad, but that is capable of improvement.

MAX.
A Vision of the Past.

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Written for the Religio-Philosophical Journal.
TO MY OLD WIFE.
BY H. WINCHESTER.

They call thee old, I do not see
The furrows on that brow of thine;
Thy silver locks look black to me
As when I met and clime'd thine mine.
Though many years have passed away,
I see no change in thy dear face;
Love's sunlight in thine eyes doth play,
Hiding the marks old Time would trace.
Though woman by the world is called
The weaker vessel of the two,
Yet thou, dear wife, my soul enthralled,
As sunbeams drink the drops of dew,
When thou art gone I feel alone,
The light has left my path of life,
The light of love that on me shone
From thy dark eyes, my dear old wife.
For, dearest, thou hast been my guide
For more than thirty years gone by—
An angel standing by my side,
To teach me how to live and die.
God's blessings ever rest on thee,
His light around thy footsteps shies,
For thou, dear wife, hast been to me
The rich gift of Life Divine.

MASSACHUSETTS.
Spiritual Gossip—Incidents of Spirit Control.—Henry C. Wright—His burial place.

BY J. WETHERS.

The knights and ladies of the "spirits," circle, in their social costume, have a sunny side as well as a night side. Being largely a witness of the former, I am moved to write under its influence for the amusement, or rather the information, of those whose lives are cast in other places. "By the rivers of Babylon" (if that is a proper expression) these people by no means hang their heads, and weep when they remember Zion, though they sometimes "sing the Lord's songs in a strange land." On this sunny occasion they sing some of the good old penny-royal tunes, the words of course being sadly inconsistent with the ideas or ethics entertained by them. I suppose our planet has not been here long enough in the magnetic use for them to have their words as appropriate as their music.

I may be understood better by introducing here another thought, though of no direct connection. Professor Lowell's of Yale College thinks there is a stream of a magnetic nature, revolving in a large orbit around our sun, and that the earth periodically intersects it, and that once in thirty-three years it goes through the denser part or nucleus, and then, for a day or two, visible in the night, we have the shower of stars with which we are all acquainted. Why may there not be a stream of another nature, revolving in a large orbit around our sun, and that the earth periodically intersects it, and that once in thirty-three years it goes through the denser part or nucleus, and then, for a day or two, visible in the night, we have the shower of stars with which we are all acquainted. Why may there not be a stream of another nature, revolving in a large orbit around our sun, and that the earth periodically intersects it, and that once in thirty-three years it goes through the denser part or nucleus, and then, for a day or two, visible in the night, we have the shower of stars with which we are all acquainted.

suppose, a table richly spread with this world's food was at the proper time attended to. As an episode in this interesting part of the entertainment, there was a consistency with nothing—the table did duty in two worlds. It is the idea of some, if it is all, of this sort, that the departed, or a new table, still live among the flesh pots of Egypt, and the disembodied, who have not parted with their material desires, eat and drink by proxy. Mrs. Conant, who is the pen for the dwellers over the border to express their lives in the *Banner of Light*, was for a while, on this occasion, during this feast, "sensible" by an Indian spirit, who treated it with the vials of civilization and with a satisfaction beyond what the frailties of the lady as a mortal would suggest; but she was an Indian then—which explains it.

I have always hoped that when we should find our mortal coil we should still find the demands of the stomach, for otherwise the case would be a case of indifference. For to me that a dinner is essential to a spirit, and you prove all the possibilities of our stomachs, dyspepsia, etc. Still there is a bright side, even then; for a spirit can have under this new idea all the gratification of partaking of a feast, without the actual doing all the hard work.

A series of tables, pleasantly varied the program. The last one took a vocal and dramatic form. A couple in Highland costume added life to their picture by singing one of the songs or duets of Scotch Scotland; then one of the couple, familiarly known among them as Charles Sullivan, came forward; but he was no longer Charles, but as a spirit standing in the shock, who was announced as "John McDougall." This spirit, who was no stranger to many present, made a most speech, more interesting from its genuineness and Scotch expression. He was easily persuaded to sing a few of his Scotch airs, which he did very satisfactorily. It did not percolate through McDougall's throat as it did through a stinger. It was hard to tell which of the two were the better.

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A RAIN GOD IN CALIFORNIA.
By F. W. JEWETT.

Among each tribe of Indians, it is quite common to find a prophet, seer or wizard, and each one—often called a medicine man—claims separate endowments of distinct gifts. Some lead in battle; some prophecy; others are profound in the healing art; others claim to control the elements and destinies of war, and a few the elements of the skies.

The following story was first related to us by Samuel A. Bishop, then a resident of Fort Tejon, in Los Angeles County. Since then he has disappeared from his immense estate, and now, removed to Santa Clara. General E. F. Bell also witnessed many of these miracles and is known to the fact, he then residing here. He now makes his home in Chino, Cal.; but still owns land amounting to 240,000 acres in Kern County, Cal. Of her references we got to be given but let this suffice for the present.

Mr. Bishop said, that in the year 1851, he held in charge the Sebastian Military Reserve at El Tejon, where a large number of semi-savage Indians dwell, all of whom were under his control. This is the head of Tabara Valley, and on three sides is enclosed by high, rugged mountains, forming an extensive park in the shape of a horse shoe. This tract of alluvial land, is situated on a regular inclined plane, with small brooks of water extending down to the valley, and may be cultivated with or without irrigation. The year referred to, a portion of it was under seed crops of wheat, corn, beans and barley, to the extent of one thousand five hundred acres.

stand in the brush below, but they soon returned and the Prophet said, "You can have all the rain you want. All is working well."
On that day the rain commenced in earnest. The heavens seemed opened, and the waters poured down in torrents during the following days, destroying all the house, materials and walls of the buildings. The storm had no parallel at that season of the year. Previous to this event, for some weeks, no clouds had appeared, no signs of rain had been noticed. After the rain had fully abated, the Rain God seemed that the clouds should inform him when he would like another shower. "In five days" was his reply, and surely, according to promise, on the fifth day, the rains commenced a second series falling copiously, and from time to time, their course were well watered from the clouds, as per request, until the crops were matured.

In the latter part of June, the Indians were all summoned to appear and help secure their harvest. They came but did not commence work. "Why here all the day is it," said the superintendent. The Prophet replied, "I gave them permission, and what are you going to do about it?"—at the same time making advanced steps and brandishing a long knife. An instant hardly passed before the superintendent had been knocked the Prophet to the ground immediately followed by a tempest of rain and hail accompanied by loud peals of thunder and lightning. At the instant these scenes became much excited, and alarmed, and continued their captain to redo the like again. "For our Rain God might as well make you down with lightning, and at the same time it might glance off and kill some poor Indian."

There is a growing evil among the religious organizations of the land, which deserves the severest censure, striking as it does at the very foundation upon which the Christian superstructure rests. We allude to a habit of extolling those whose in moneyed influence. It is hoped to obtain, through the moral character may be of the most and blackest dye. A lust of money seems to have pervaded Church as well as State, and a villain with a fortune in his pocket, is to day sure of a flattering reception in the most aristocratic churches in the land. Is it any wonder that good men, earnestly desiring light, and doing good, are being perverted by the true ends of religion, turn away to palms and conquests, their hearts echoing the sentiments of the apostle, "My brethren, these things ought not to be!"

Need we wonder, so long as Mammon rather than the Spirit of God and true worth, is made a controlling influence in the church, that many are led to deny the worth and existence of religion itself? Let us not hope for a full development of true religion in our land until this great and growing evil shall be blotted out. So long as men whose moral atmosphere reeks with foulness, are admitted to influential churches, and seated in pulpits, by virtue of a loud resounding clink of ill-gotten dollars in their pockets, we cannot look for a pure and healthy growth of undodged religion. Let the interior man be made the standard of true worth. Let the exterior not be taken as a safe standard of character, and let a villain's wealth be as a shield for the Indian's best wealth.

There is many a gem in the path of life, which we pass in our idle pleasure. That is richer far than the jeweled crown, the crown of the world, the crown of the world, it may be our love or a little child, or a mother's prayer to heaven, or only a beggar's grateful thanks for a cup of water given.

Written for the Religio-Philosophical Journal.
IOWA.
The Facts of the Case.
LETTER FROM DR. M'NATION.

BROTHER JONES—Dear Sir:—In the Journal of Nov. 26, I received an article headed, "Wonderful Case of Healing." The people here, or a portion of them at least, seem to think it has reference to my son Jesse, a boy eleven years of age. We have received letters from various places where Mr. Wilson has lectured, asking for information about the case, and it is for the cause of truth, and to satisfy them all, that I give below a plain statement of the facts as connected with Jesse's recovery.

In the winter of 1864, Jesse had an attack of sciatica, inflammatory rheumatism followed as the sequel of the fever, and since that time, he has had frequent attacks of lameness and soreness of the leg, which we attributed to rheumatism.

In September, 1869, he was attending school, and in practicing gymnastics, fell and received a severe bruise on the hip. From that time the lameness continued to grow worse, and in November, 1869, he took to his room. The lameness and swelling continuing to increase, he was forced to lie down, and in this condition, remained until April, 1870, when the pain subsided a little, and he was enabled to get up, so that he could go about the house.

In the early part of July, he again suffered excruciating pain, and I had an eminent surgeon of this place, examine the limb. He had been assuming me in treating the case, and we decided that no more had accumulated in the hip joint, and had come near the surface, so that we could feel the fluctuations. The consulting surgeon proposed making an incision so the matter could escape, which he opposed, preferring to wait, and keep him under the influence of alteratives and tonics a few days longer.

My wife had been told that she was a healing medium, but had never seen anything of the kind, and had not much faith in her ability to heal. She felt strangely impressed to pass her hand over the diseased limb. The consultation was held on Friday. That evening, my wife took Jesse to his room, and gently passed her hand over the diseased limb for about half an hour she thinks. She says she felt as if just coming from under the influence of chloroform. Jesse slept well that night. The next morning, she repeated the passes over the limb, and rubbed the tendons under the knee, which were crumpled as to bend the leg back. After rubbing it for about an hour, she persuaded Jesse to lean against the wall, and while he stood in this position, with one foot only on the floor, she gradually straightened out the diseased leg till the foot rested on the floor. That day he walked with only one crutch. The rubbing was repeated Saturday evening and Sunday morning, and Sunday, in the afternoon, he came bounding into the parlor where we were sitting, saying, "So, mamma, I can walk as well as ever I did. We were astonished, and so on.

Any physician treating the article I have alluded to in the Journal of Nov. 26, would laugh at the conclusions of the physicians as there given. Had I known that Mr. Wilson intended to publish a history of the case, I would have given him a written statement of the facts, as he would necessarily get them, and with the press of business he is on his mind at that time.

Another point: I am not an Atheist, but believe in one great and good God, who is too good to doom any of his children to everlasting misery, where they can never progress out of wretchedness.

I regret exceedingly that Mr. Wilson should have written other things contained in the article referred to, and regret still more that Mr. McMahon's name has, contrary to her wishes, been brought before the public. But I love truth, and hope it will one day prevail over all forms of error. In the last Journal, of Dec. 1, I see an article in which L. A. Fisher begins in the name of humanity to know the names of the persons connected with the above case. They are names known throughout the whole northwest, we being among the first settlers of this n-wild country. If I may you may even advocate the truth, and the truth only, I remain yours, very respectfully,
P. J. McMahon, M. D.

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As when I met and climbed thine mine.
Though many years have passed away,
I see no change in thy dear face;
Love's sunlight in thine eyes does play,
Hiding the marks old Time would trace.

Though woman by the world is called
The weaker vessel of the two,
Yet thou, dear wife, my soul enthralled,
As sunbeams drink the drops of dew,
When thou art gone I feel alone,
The light has left my path of life,
The light of love that on me shone,
From thy dark eyes, my dear old wife.

For, dearest, thou hast been my guide
For more than thirty years gone by—
An angel standing by my side,
To teach me how to live and die.
God's blessings ever rest on thee,
His light around thy footsteps shies,
For thou, dear wife, hast been to me
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MASSACHUSETTS.

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Mr. Bishop said, that in the year 1851, he held in charge the Sebastian Military Reserve at El Tejon, where a large number of semi-savage Indians dwell, all of whom were under his control. This is the head of Tabara Valley, and on three sides is enclosed by high, rugged mountains, forming an extensive park in the shape of a horse shoe. This tract of alluvial land, is situated on a regular inclined plane, with small brooks of water extending down to the valley, and may be cultivated with or without irrigation. The year referred to, a portion of it was under seed crops of wheat, corn, beans and barley, to the extent of one thousand five hundred acres.

stand in the brush below, but they soon returned and the Prophet said, "You can have all the rain you want. All is working well."
On that day the rain commenced in earnest. The heavens seemed opened, and the waters poured down in torrents during the following days, destroying all the house, materials and walls of the buildings. The storm had no parallel at that season of the year. Previous to this event, for some weeks, no clouds had appeared, no signs of rain had been noticed. After the rain had fully abated, the Rain God seemed that the clouds should inform him when he would like another shower. "In five days" was his reply, and surely, according to promise, on the fifth day, the rains commenced a second series falling copiously, and from time to time, their course were well watered from the clouds, as per request, until the crops were matured.

In the latter part of June, the Indians were all summoned to appear and help secure their harvest. They came but did not commence work. "Why here all the day is it," said the superintendent. The Prophet replied, "I gave them permission, and what are you going to do about it?"—at the same time making advanced steps and brandishing a long knife. An instant hardly passed before the superintendent had knocked the Prophet to the ground immediately followed by a tempest of rain and hail accompanied by loud peals of thunder and lightning. At the instant these scenes became much excited, and alarmed, and continued their captain to redo the like again. "For our Rain God might as well make you down with lightning, and at the same time it might glance off and kill some poor Indian."

There is a growing evil among the religious organizations of the land, which deserves the severest censure, striking as it does at the very foundation upon which the Christian superstructure rests. We allude to a habit of extolling those whose in moneyed influence. It is hoped to obtain, through the moral character may be of the soul and blackest dye. A lust of money seems to have pervaded Church as well as State, and a villain with a fortune in his pocket, to do any sort of a stirring reception in the most aristocratic churches in the land. Is it any wonder that good men, earnestly desiring light, and doing good, are such perversion of the true ends of religion, turn away in pain and disgust, their hearts echoing the sentiments of the apostle, "My brethren, these things ought not to be!"

Need we wonder, so long as Mammon rather than the Spirit of God and true worth, is made a controlling influence in the church, that many are led to do the worst and existence of religion itself? Let us not hope for a full development of true religion in our land until this great and growing evil shall be blotted out. So long as men whose moral atmosphere reeks with foulness, are admitted to influential churches, and seated in the pulpit, by virtue of a loud resounding clink of ill-gotten dollars in their pockets, we cannot look for a pure and healthy growth of undivided religion. Let the interior man be made the standard of true worth. Let the exterior not be taken as a safe standard of character, and let a villain's wealth be as a shield for the Indian's best wealth.

There is many a gem in the path of life, which we pass in our idle pleasure. That is richer far than the jeweled crown, the crown of the world, the crown of the world, it may be our love or a little child, or a mother's prayer to heaven, or only a beggar's grateful thanks for a cup of water given.

Written for the Religio-Philosophical Journal.
IOWA.
The Facts of the Case.
LETTER FROM DR. M'NATION.

BROTHER JONES—Dear Sir:—In the Journal of Nov. 26, I received an article headed, "Wonderful Case of Healing." The people here, or a portion of them at least, seem to think it has reference to my son Jesse, a boy eleven years of age. We have received letters from various places where Mr. Wilson has lectured, asking for information about the case, and it is for the cause of truth, and to satisfy them all, that I give below a plain statement of the facts as connected with Jesse's recovery.

In the winter of 1864, Jesse had an attack of sciatica, inflammatory rheumatism followed as the sequel of the fever, and since that time, he has had frequent attacks of lameness and soreness of the leg, which we attributed to rheumatism.

In September, 1869, he was attending school, and in practicing gymnastics, fell and received a severe bruise on the hip. From that time the lameness continued to grow worse, and in November, 1869, he took to his room. The lameness and swelling continuing to increase, he was forced to lie down, and in this condition, remained until April, 1870, when the pain subsided a little, and he was enabled to get up, so that he could go about the house.

In the early part of July, he again suffered excruciating pain, and I had an eminent surgeon of this place, examine the limb. He had been assuming me in treating the case, and we decided that no more had accumulated in the hip joint, and had come near the surface, so that we could feel the fluctuations. The consulting surgeon proposed making an incision so the matter could escape, which he opposed, preferring to wait, and keep him under the influence of alteratives and tonics a few days longer.

My wife had been told that she was a healing medium, but had never seen anything of the kind, and had not much faith in her ability to heal. She felt strangely impressed to pass her hand over the diseased limb. The consultation was held on Friday. That evening, my wife took Jesse to his room, and gently passed her hand over the diseased limb for about half an hour she thinks. She says she felt as if just coming from under the influence of chloroform. Jesse slept well that night. The next morning, she repeated the passes over the limb, and rubbed the tendons under the knee, which were crumpled as to bend the leg back. After rubbing it for about an hour, she persuaded Jesse to lean against the wall, and while he stood in this position, with one foot only on the floor, she gradually straightened out the diseased leg till the foot rested on the floor. That day he walked with only one crutch. The rubbing was repeated Saturday evening and Sunday morning, and Sunday, in the afternoon, he came bounding into the parlor where we were sitting, saying, "So, mamma, I can walk as well as ever I did. We were mistaken, am I not?"

When Mrs. McMahon began rubbing the limb, it was swollen at the hip, and the foot and the lower part of the leg were shrunken away, and clapping and blue above of a dead person. He is now enjoying better health than he ever did in his life, and the diseased limb is as sound and healthy as the other. You cannot detect any lump in his walk, and the whole appearance of the child is that of perfect health. I have ever seen an April and I posted Saturday know what cure he has, I know he is well, and I am thankful to see his smiling happy face. There were three of us (physicians) attending him, and we are all confident he has tuberculosis of the hip joint, and we were all astonished to see him recover so soon.

Any physician treating the article I have alluded to in the Journal of Nov. 26, would laugh at the conclusions of the physicians as there given. Had I known that Mr. Wilson intended to publish a history of the case, I would have given him a written statement of the facts, as he would necessarily get them, and with the press of business he is on his mind at that time.

What God has joined man cannot very well put asunder. Would that what God has put asunder man would not undertake to join. Then, and not before, there will be an end of false marriage.

A RELIGIOUS person being preached in a S. S. church, all eyes except one man, who had called why he did not with the rest, said: "Oh! I belong to another church."

Voices from the People.

LOUISVILLE, KY.—J. B. Swan writes.—Find enclosed three dollars for your valuable paper, which I have taken since the year 1866, and have always received.

interest are much praiseworthy, I have read the paper for about a year. I ask to "donate" it for three months to J. M. Toler, Aberdeen, Brown County, Ohio. Here is the cash. Please send him the paper on trial. I am very anxious to hear some lectures from E. V. Wilson or some one like him. I see a great many people who would be glad to meet a test medium, though they say nothing about it in public. You cannot imagine the silent

ROCKFORD, MICH.—Wm. Hicks writes.—I would say that we are preparing to build us a hall early in the spring, \$6000, to hold our meetings in. We are not discouraged on account of a few would-be leaders leaving us, as per J. S. Loveland, of the

OAKFIELD.—George D. Butler writes—En-

the JOURNAL, as we cannot do w' hout it, let-whatever it will come. I will endeavor to get more promptly next time, for I know your rules are to pay in advance, but my means are not ample, therefore I have neglected my duty. This is just what I

FOWLEKY, LLE, MO.—S. M. Browne writes.—You will find three dollars enclosed in payment of my subscription from last August to next August. Have just received your last issue, and seeing an article relative to delinquents, I concluded to send

REMARKS:—Thank you, good brother. Your

good deeds will bring a meet reward. Loved ones
in spirit life will ever be with, and guide and direct
you in paths that lead to endless joy.

KINGSVILLE, MO.—W. J. Atkinson writes —

In the 27th chapter of Matthew we have the Bible account of the death, burial and resurrection of Jesus, and also that many of them that slept in their graves came forth and walked in the streets of Jerusalem, and appeared unto many. Now did

Jesus' body and the bodies of those 'saints' really come up out of their tombs, or was this a false story circulated to establish a particular religious sect? Were those bodies really stolen, as Matthew brands the Jew as believing? Such stories are

difficult for me to believe; there are a host of objections that present themselves against believing such things. What evidence have you that this story is correct? I should like to see an article from your pen explaining this subject. The resurrection of Jesus, as found in this chapter, is the

BOSCOBEL, WIS.—J. C. Sweet writes.—I am new subscriber to your soul-cheering paper. The

three months' subscription has run out. Please find inclosed two dollars, and place the same to my credit. May the good angels hover around and assist you in feeding the hungry souls on substantial food, that are now turning away from the pews.

CLARENCE, MO.—A. O. Darham writes.—Has the cause of Spiritualism completely died out in Missouri? I thought we had a State organization in this state, and were to have had a Convention in St. Louis last year, but it must have died.

embryo, or I have failed to notice its proceedings. It appears to me that there ought to be a sufficient interest gotten up to have one or two speakers to traverse the state, and why they are not set to work, is more than I can divine. They are hun-

gering for spiritual food, and seemingly, no one to supply them. I believe a good speaker would receive a fair remuneration if they would take a trip through this part of the state.

AURORA, ILL.—Mrs. A. B. Smith writes—

Please accept a renewal of subscription for your more than valuable paper—for the life giving principles and soul-chasing element contained therein; in ; also for its great and noble generosity.

NEW LISBON, WIS.—N. H. Southworth writes

MATZGORDA—H. N. Gove writes.—Please

And inclosed three dollars, for a renewal for the ensuing year. Although I sometimes do not get it for three weeks, it is worth the cost. If I get it at midnight, I generally peruse its pages before I can willingly lay it down.

UNION, OHIO.—Ferna Hoag writer.—Much light will come through Spiritualism, the coming winter, and I want to be fully posted. That the reason I wish to subscribe for your valuable paper. You will find three dollars inclosed for the paper.

THOMPSON, OHIO.—M. Hulbert writes.—think the paper never was so full of good reading as at present. It is liked very much in these parts. I wish that it might be read by all the people. I think it would make them better. There is

CASTALIA, IOWA.—L. S. Maynard writes—

am a little behind with my subscription to the paper, yet I feel that it is necessary to have it, help supply the spiritual food my soul needs. I will find one dollar and fifty cents, to add a little to the time, and when that is out, I hope to

able to resist again. Samuel Hunter, one of the trial subscribers I sent you, wishes to have his paper stopped. Do not forget it. The wife thinks the "Search after God" blasphemous, and fears the devil will get the house if such an awful power is allowed to come into it. So please stop

ST. CHARLES, MINN.—M. V. Silabee writes: I am only a trial subscriber as yet, but like paper so well I should be lost without it.

FALLSBURGH, MICH.—Benjamin Lewis writes.—I should be lost without the paper read. Your bold assaults on the bigots of orthodoxy, and your plain reasoning on the being attributes of a God, suit my mind, and hope I will long live to defend our spiritual philosophy.

I like the bold letters of Austin Kent, which have published at times in the JOURNAL. He is a deep thinker. I wish I was able to help him in his misadventures, and if my health and fortune continue to be good for another year, I hope to be

Jeremiah Brown writes.—As my last year's subscription for which I have paid up, is about to expire, the times are so hard that I must request you to discontinue it until further orders.

not because I dislike it or any reason, for it is
best paper that is printed at this time, and I
be very happy to be able to continue it as long
I live. But, dear brother, I am an old man
of several years of age, very poor and
sickly, and not able to do much at any time

My dear brother, your case is worthy of the benevolent Fund. Some generous man or woman will, we are confident, send us a donation for the Benevolent Fund to pay for a year's subscription.

LAWTON, MICH.—M. Kerr writes.—Look over the paper, I noticed an article. bio with subscribers in arrears must unmercifully, n

Thank you, brother. Poor mortals have

reminded of their sins of omission as well as commission. Owe no man ought but good. Well balanced scales are emblematic of the Golden Rule.



Eastern Ecclesiastical.

Prepared Expressly for the Journal, BY DR. H. P. FAIRFIELD.

Under this general title, we propose to give a series of condensed articles. Their design will be to show the moral, social, and intellectual growth of mediums and Spiritualists, in the various towns, villages and cities, where we may be called to speak, as the spirit may direct. And here we will state introductory, that we shall not be restricted by the terms mediums and Spiritualists, in the narrow sense by which they were once viewed, but in the more comprehensive sense, which spirit has led us to develop. It will also be our aim to popularize them as much as may be consistent with justice to the great work of reform.

It is of vast importance to all mediums, that they possess that knowledge by which they can correctly determine every favorable or unfavorable condition, both physical and mental, and then be enabled to properly appreciate themselves and others in their individual and mutual relations, which exists between the two worlds of the Universe, known as heaven and earth, also to properly receive, retain and direct every function of body and mind, so as to perfect and develop their entire being, and to come all of good that their mediumistic nature will admit.

No one will deny that this is the most important and desirable object to be attained in life, and that it is not to be attained by our guardian spirits, but by our own enlightened experience. Mediums are therefore called upon to demand that they shall be well equipped in character and talent for their high and sacred mission. A medium has just as good a right to graduation in his own sphere of usefulness as a physician or a clergyman.

The duties and responsibilities are as great, if not greater. The investigation public demand, and expect more of mediums and Spiritualists, than they do of Christians; this is but reasonable. We have better company. Associated with angels, beings, and heavenly wisdom, and made the interpreters of a natural religion and spirit life. We are inspired to labor to satisfy the aspirations of the hearts of men, that would rise up to heaven to find their manhood, life, purity and joy. We have the satisfaction of seeing the Christian world of faith, hope and fear, pause to see the manifestations of the spirit, and listen to the voices of their departed friends.

Once we heard of a few, not of the many; once of the prerogatives of a part, now of the rights of all mankind, to prove all things for themselves, and worship God who is a spirit, in spirit and in truth, under their own vine and fig-tree, if they have one.

LYNN, MASS.

September, when the face of Nature was wreathed with smiles, and the rays of light danced v'gther, while the flowers fell in love, once with the other, we were speaking of large preparatory society in Lynn, Mass. The society which characterizes this spiritual society, is worthy of imitation by others. They have a large capacious hall, finely decorated with hanging pictures on the walls.

A test of living, healthy, enquiring people, present the largest and best of the kind. The mediums are in active service, and well sustained by the reasoning medium of spirit life. The importance of spirit life is taken into consideration, its truth and principles are greatly prized above every thing else.

Action flows from knowing and living the truth. What is the good of mind, if it does not appear. All that is good and spiritual within the people in Lynn, tends to become the without, hence the rapid growth and progress of mediums and Spiritualists.

ITS ENVIRONMENT.

There are many things and places of interest in and about Lynn. There is Hign Rock, over looking the busy city and the harbor. With the Navy and popular life, looking over the harbor, the coast, bathing in the cooling waters, and walking in the radiance of the morning sun; and there is also Dungen Rock, where our friend Mr. Work was long and faithfully under the direction of his spirit guide, in search for hidden treasures, having, in the time, many evidences of riches; but we will not dwell on the rock, and the angels, and learn more of spiritual things. The mediumistic son is now following the foot steps of his father, in digging and blasting, and a vast cave appears. Dungen Rock is a matter of tradition and history, and yet is a part of our modern life. The people that resort to the supposed treasure will ever be found, remains to be seen, like many other things.

October time is precious. Yet to some much more so than to others. Grains, vegetables and fruits are all ripe and fit for use. Those who have them are more industrious in gathering them in, every person to his work.

SALEM, MASS.

We are now lecturing this month for the First Spiritual Society in Salem. Taskful indeed are they who lecture, as called in 1870, is now better understood, and today is tolerated in mediums and Spiritualists generally, by the public at large, as we have no fear of the gibbet or the water, from the non-hand of our countrymen. The people who live in Salem, are quite spiritually minded. Having learned the good source of all those mysterious manifestations of the past and present, they are disposed to treat the subject of Spiritualism with honest candor, and a large society has grown up with little to muddy the innocent teaching of old times. Mediums are many, and are in public and private demand, and highly appreciated in this city, as they are growing to be in all the world.

We visited Marblehead, and gave week-evening lectures to good and large audiences, composed of the most intelligent and courageous, independent judges and decide for themselves, independent of clerical bigotry and religious sophistry. The honorable Frederick R. Benson lives here, the well known palladiumist. All of the church people authority have been seeking for him to give a past, but don't like for "Christ's sake," their putrid bias. He is mediumistic, and has lectured for the spiritual society in many of our eastern towns and cities, and continues so to do, although he is now spending his seventy years in a venerable man, loved and honored by all good people who know him. We were visited by invitation, WHEHAM.

Wheham, is a little less than six miles from Salem, where we lectured two evenings to good but very serious audiences. This town has a society with Salem, for its witherment. Many good and honest persons were whipped, stoned and drove out of this place, because the superstitious "Witch of Salem" that they were bewitched. The wife of Rev. John Hale tried to be a witch. The family suffered much from the manifestations which characterized that early period. Brother Bradbury, a man of wealth and honor, was the first Spiritualist in this thriving country place. He brought mediums into town, and entertained them, at his house.

He invited in the people, and the lesson was soon at work, with a fair prospect of revealing the whole; but suddenly the most violent opposition met in upon him from the clergy and their followers. Meetings were called, and they howled around his house, and upon his track, like so many ferocious wolves. They pledged themselves to withhold all business from him, and stonewall and drive him out of town; but they signally failed. The Lord did not answer their prayers, nor prosper them in their unwholy work. Brother Bradbury and family are in Wenham to day, with a host of friends, mediums and Spiritualists around them.

ANCONA, N. J.

November, the first runner of winter, found us at our happy home in Ancona, N. J., the most delightful climate and place to live, considering all things, in the world. We have none of that cold, rough, uncompromising winter weather, with snow-lash and chill moisture, that is experienced in the northern latitudes east and west.

Ancona is situated about twenty-two miles south of Philadelphia, on the Camden and Atlantic R. R. The town just now has a rural appearance, being well surrounded by woods, but from the increasing population, and the progress of industry, within five years we may have five thousand inhabitants. The largest portion of a city are believers in the truth and principles of Spiritualism. We have the theological and ministerial class, and in this respect and direct us in our worship of God. The mind goes forth as it is led by the spirit, to the investigation of the surrounding universe of mind and matter. We are best with many honorable mediums. Some of them have grown up in popular and useful life, and they are a position that could not be well filled by others. The RELIGIO-PHILOSOPHICAL JOURNAL is one of them. This fact is forcibly illustrated in its mission to mankind. It speaks to the murderer words of life and joy; and to the dissolute, it brings messages of heavenly peace. Then let us give this medium our support and encouragement with others, and great will be our reward in this and the higher life.

Written for the Religio-Philosophical Journal.

An Episode in the Life of a Christian?

Spiritualism not the Author of all Lamentations!

BY D. P. KATNER, M. D.

At the session of the Court of Oyer and Terminer, Dec. 21, held in the city of Erie, Pa., Andrew Stillson was placed on trial under an indictment for "assault with intent to commit rape" on Minnie Moore, a girl under fourteen years of age, and a step-daughter of the unnatural brother.

From the evidence of the girl, it appears that he has made four separate attempts to degrade her to his beastly passion, and by threats of instant death if she revealed his baseness, succeeded in keeping her silent for two years. But at last the girl turning to womanhood had outgrown the child of eleven summers, and his last attempt, coupled with kicks and blows, drove her to make her revelation to her mother and a married sister, which latter informed the brother, and by him a prosecution of the Christian (?) step-daughter was commenced.

And now for the details.

"S. E. Woodruff, Esq., opened the case for the defense. He adverted to the high character of Mr. S. Stillson, who had been for many years an exemplary member of the church and an upright citizen."—*Dispatch Report.*

"Exemplary member of the church," indeed! What, then, must be the true condition of "the church" of which such men are "exemplary members?"

"A spiritual Christian." Who, then, can all fall to be "an upright citizen,"—provided he was to be "exemplary member of the church,"—when an entire manhood is required to establish the claim?

Avant! with such pleas for abstain-d, a base-souled hypocrite! It is time to have done with the churches, when they uphold and panders to such villainy. It is time that law was administered in the interest of justice, and not to aid in defeating her ends by belaboring over with a mockery of praise the church doctored scoundrel.

And it is time, with such oft repeated and constantly recurring acts of debauchery, licentiousness and crime among the ministers and members of churches, that they cease to repeat their slanders against the heaven-born and angel-begotten child of the present and hope of the future—Spiritualism; while the rottenness of the corruption in their own midst is eating the very life out of society, with its pestilence exhalations.

In this case the jury—"not having the fear of God before their eyes"—found this "exemplary member of the church and upright citizen" guilty in manner and form as indicted, and Judge Johnson awarded him three years and three months' time to reflect upon the subject of his military confinement in the penitentiary, a hard labor.

So much for this Christian!

Now for a "pastor of the flock." On Monday night, F. L. Guyer, a pastor of a church in Harrisburg, was arrested on a charge of ruining a young girl at F. R. Gibson, Schuylkill County, The *Patriot* says: "The accused is a married man, and formerly resided at that place with his family. The man was taken to Schuylkill County yesterday morning at eight o'clock. We understand he confessed to the girl being ruined. Some letters were damaging to his reputation are in the hands of the girl, in which he abuses himself in a manner that may prove detrimental to his future prospects."

And these are the men who attempt to have God recognized in the C. M. situation; who cry down mediums, and throw stones at Spiritualism.

Keep your ammunition, gentlemen, for the wolves in your own fold, and when you would decry Spiritualism, remember the injunction of Jesus whom you persecuted: "Let him that is without sin cast the first stone."

Erie, Pa. Dec. 6th, 1870.

"Thiaki and their Last Doce."

TO OPIUM EATERS.

THIAKI.—A book of over 70 pages, treating upon the subject of Opium-Eating, and the wonderful discovery of a permanent and painless cure for the terrible habit, and containing interesting letters upon the subject, from Mrs. H. W. L. and others, will be sent by air express, free of charge, upon receipt of one dollar.

Dr. Collins sends no agents whatever, and all letters of inquiry, and all orders for medicine must be addressed directly to him. "Send for Thiaki."

Dr. H. W. Collins, P. O. Box 186, La Porte, La. For Sale, Indiana.

NEW ADVERTISEMENTS.

The Disciples all meet at Bethany; a grand reunion, and infamous treachery. Mary accidentally catches a few words of some remark of Jesus, and she discovers a plot, and warns Jesus, but he fails to see the point until it is too late. An infamous document sent by an officer from the great Sanhedrin; an immediate reply demanded and answered.

Matters culminating very rapidly. A fearful scene.

The last supper: strange conduct of the Apostle John. Judas retreats from the company; he returns.

Jesus arrested, and his followers disgusted: their game was up; fishing for fish more lucrative. The great trial: witnesses and judges; exciting scenes and incidents. Another prisoner apprehended and brought into court; nine counts in the indictment.

The magnificent Palace and Portico of Pontius Pilate; Herod the Great; the great hall of state. Pontius Pilate: Thauris Caesar. Herod Antipas comes to the city on business; attends the trial and had a severe trial himself. The Father and Mother of Jesus; who are they? We shall see before the close of this scene.

Great excitement in Jerusalem and elsewhere. A frantic mother and lover. Do for Calvary! The procession: line of march. Marshall, police, executioners, etc. Martha and Mary: Jesus of Nazareth comes and falls into the arms of Mary, who for the first time in his life, feels the weight of responsibility. The distressing scene which follows. Herod Antipas murders in his palace. A strange visitor: her affecting plea. The curious bracket: an impressive monitor; Herod will; has sent his own son to prison; death; the scramble for the cross. Alas! too late, too late!

Another scene. The shades of night, and a murky mist hang over Jerusalem. Paul and Judas under engagement to meet in a secluded spot, by moonlight, at the hour of midnight; Judas on time; his impatient waiting and the strange revelation which comes to him; Paul approaches. The freedom papers and gold are presented, and glittering weapons as well. "Are you prepared, Judas; you of Nazareth, this night?" The terrible contest: Paul the victor: the dying words of Judas to Paul, who will thrill the soul of every reader of this remarkable book.

Final communication of Paul to Alexander Smyth, through whom these strange and startling revelations were given, which will be read with intense interest. The book contains 349 pages of finely printed matter, bound in cloth, and for sale at this office. Price \$1.50. Postage 20 cents.

Address "S. S. JONES, 187 and 189, South Clark Street, Chicago, Ill."

THE DISCIPLES ALL MEET AT BETHANY; A GRAND REUNION, AND INFAMOUS TREACHERY. MARY ACCIDENTALLY CATCHES A FEW WORDS OF SOME REMARK OF JESUS, AND SHE DISCOVERS A PLOT, AND WARNS JESUS, BUT HE FAILS TO SEE THE POINT UNTIL IT IS TOO LATE. AN INFAMOUS DOCUMENT SENT BY AN OFFICER FROM THE GREAT SANHEDRIN; AN IMMEDIATE REPLY DEMANDED AND ANSWERED.

MATTERS CULMINATING VERY RAPIDLY. A FEARFUL SCENE. THE LAST SUPPER: STRANGE CONDUCT OF THE APOSTLE JOHN. JUDAS RETREATS FROM THE COMPANY; HE RETURNS.

JESUS ARRESTED, AND HIS FOLLOWERS DISGUSTED: THEIR GAME WAS UP; FISHING FOR FISH MORE LUCRATIVE. THE GREAT TRIAL: WITNESSES AND JUDGES; EXCITING SCENES AND INCIDENTS. ANOTHER PRISONER APPREHENDED AND BROUGHT INTO COURT; NINE COUNTS IN THE INDICTMENT.

THE MAGNIFICENT PALACE AND PORTICO OF PONTIUS PILATE; HEROD THE GREAT; THE GREAT HALL OF STATE. PONTIUS PILATE: THAURIS CAESAR. HEROD ANTIPAS COMES TO THE CITY ON BUSINESS; ATTENDS THE TRIAL AND HAD A SEVERE TRIAL HIMSELF. THE FATHER AND MOTHER OF JESUS; WHO ARE THEY? WE SHALL SEE BEFORE THE CLOSE OF THIS SCENE.

THE GREAT EXCITEMENT IN JERUSALEM AND ELSEWHERE. A FRANTIC MOTHER AND LOVER. DO FOR CALVARY! THE PROCESSION: LINE OF MARCH. MARSHALL, POLICE, EXECUTIONERS, ETC. MARTHA AND MARY: JESUS OF NAZARETH COMES AND FALLS INTO THE ARMS OF MARY, WHO FOR THE FIRST TIME IN HIS LIFE, FEELS THE WEIGHT OF RESPONSIBILITY. THE DISTRESSING SCENE WHICH FOLLOWS. HEROD ANTIPAS MURDERS IN HIS PALACE. A STRANGE VISITOR: HER AFFECTING PLEA. THE CURIOUS BRACKET: AN IMPRESSIVE MONITOR; HEROD WILL; HAS SENT HIS OWN SON TO PRISON; DEATH; THE SCRAMBLE FOR THE CROSS. ALAS! TOO LATE, TOO LATE!

ANOTHER SCENE. THE SHADES OF NIGHT, AND A MURKY MIST HANG OVER JERUSALEM. PAUL AND JUDAS UNDER ENGAGEMENT TO MEET IN A SECLUDED SPOT, BY MOONLIGHT, AT THE HOUR OF MIDNIGHT; JUDAS ON TIME; HIS IMPATIENT WAITING AND THE STRANGE REVELATION WHICH COMES TO HIM; PAUL APPROACHES. THE FREEDOM PAPERS AND GOLD ARE PRESENTED, AND GLITTERING WEAPONS AS WELL. "ARE YOU PREPARED, JUDAS; YOU OF NAZARETH, THIS NIGHT?" THE TERRIBLE CONTEST: PAUL THE VICTOR: THE DYING WORDS OF JUDAS TO PAUL, WHO WILL THRILL THE SOUL OF EVERY READER OF THIS REMARKABLE BOOK.

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Upon the margin of each paper, or upon the wrapper, will be found a statement of the date when the paper was sent. For instance, if John Smith has paid to Dec. 31, 1870, it will be mailed, "Smith J. - Dec. 31, 1870." If he has only paid to Dec. 15, 1870, it will stand thus: "Smith J. - Dec. 15, 1870, or perhaps, in some cases, the last two figures for the year, as 70 for 1870, or 71 for 1871.

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All letters and communications should be addressed to S. S. Jones, 187 & 189 South Clark Street, Chicago, Illinois.

A SEARCH AFTER GOD.

Does Design in Nature Indicate the Existence of a God.

NUMBER TWENTY-ONE.

We left the Hallstone, in a previous article, holding a very interesting conversation with a Philosopher who was Searching after God, and we are willing to admit that the ideas therein advanced are calculated to greatly perplex us, for they seem to abolish all supervising intelligence in Nature. We see the blind sun, deaf atmosphere, and thoughtless water, uniting their energy, and producing a perfect sphere, which bears evidence of a design, - not to so great an extent, perhaps, as many works of art, yet enough to indicate a Designer. But the question will be made that these elements are controlled by God; that behind them, or impregnated with them, is God.

Now we desire to carry on the dialogue still farther between the elements and the Philosopher, in regard to this matter.

Philosopher. - I am willing to admit that your argument is ingenious, and your conclusions seemingly true. I desire to read to you from "Arabian," by Andrew Jackson Davis. There are truths advanced therein that you will be unable to refute.

Heistone. - Proceed.

Philosopher. - I read from the 217th page as follows: "I survey my right hand; it has five fingers. I look at my left; it has five also. There is another member of an algebraic equation. This is singular. I turn down to each foot, and on each behold five toes. There is another equation. This is still more singular. I then think of my bodily senses; there are five again. The wonder is increasing. And now all the millions of my fellow men rise up before the mind's eye - and in rapid succession, I see the countless millions of millions that have lived and died upon this globe, the great world stage, in the view of astonished meditation; and they all, with unimportant exceptions, possess the miraculous five fingers on each hand, five toes on each foot, and glorious five senses. If this be not a God-anouncing miracle, then is human reason itself a dream, and all truth a worthless fiction."

"But let me apply to myself the rigorous doctrine of the calculation of chances, let I suffer my judgment to be deceived by undue excitement of the organ of wonder."

"In this calculation of chances, let me bear in mind an ingenious remark of Archbishop Whately, who says that the probability of any supposition is not to be estimated by itself, singly, but by means of a comparison with each of its alternative."

"Now there are but two suppositions possible, as to this mysterious combination in the human organism, by which the number five is five and no other, not only in itself, but in the millions of mankind. For these two wonderful equations there must be a Cause; and that Cause, whatever may be its nature, and by whatever name you see fit to express its existence, be it necessary, law, order, physical force, or God, must either possess intelligence to perceive its own marvellous results, or else be destitute of such intelligence, and work blindly through all its processes. There is no means to evade the force of this statement. These two are positively the only alternatives which logic allows us, for, in abstract, definitive division, we cannot affirm that the combination always exists without the subject defined. Every thing in the whole compass of thought, must be either a true or not a true; and there is nothing that can be neither, so nothing can be both at the same time. Just so every Cause or assemblage of Causes, must possess intelligence or not."

"Therefore, this wonderful combination of five must be produced by either a rational Cause or one wholly irrational. - by a Cause that can perceive the relations of number or otherwise - in fine, by a Cause that can count, or one that cannot count five, or any other numerical quantity whatsoever."

"Let me now show the first alternative. If the Cause that arranged the relations of my several organs be sufficiently intelligent to understand the mathematical harmonies, then all

luminous. There is no chance to be calculated against its production, since he who comprehends the relations of number, can, of course, involve any relations to any extent, and infinitely, nay, infinitely, if he be granted to be infinite himself."

"Let me now take up the only remaining alternative - which the given case permits."

"I will assume that the Cause, call it what you please, which produced this wonderful combination of five, on my hands, feet, and in my corporeal senses, be not mathematical mind at all, but an unconscious force - what, on such a supposition, are the chances against one single combination of five in a pair? Let the fixed laws of eternal mathematics answer the question. Suppose we had two dice with five faces each, marked in arithmetical order, one, two, three, four, five; we shake them in a box - what are the chances against turning up the number five on each? Every gambler will answer, 'the chances are against such an event are just twenty-five, the square of the number on the several faces; or the total number of faces in which the number five can occur of five can possibly be arranged.'"

"Apply this analogy to the given case of the human organism. If the Cause which made man, man, be indeed destitute of mathematical reason, the chances against my possessing five fingers on each hand are twenty-five; and the five toes on each foot, and the chances are a hundred and twenty-five; then incorporate into the calculation the five senses, and the chances are three thousand one hundred and twenty-five. Let me now get a larger sheet, for the full law of infinite numbers is fast pouring in upon me. Now calculate the chances against this number of five in two men; they will be the enormous sum of nine millions seven hundred and sixty-five thousand six hundred and twenty-five. Then calculate the chances for four men like myself. They will be the square of the last number, and so on forever. But the chances are against the most powerful of the great powers of our algebra, and no legal mathematical abbreviations can aid us to grasp what soon stretches into infinity."

"The attempt to apply these calculations to the innumerable millions of mankind now living, and all that have lived and passed away, were as idle as to essay the enumeration of submersed ships during a century of solar years. The algebra of an archangel, with infinite space for his balanc-sheet, and eternity for the period of solution, were insufficient, perhaps, for the over-whelming omnipotence."

"I would surmise the altitudes, before he dare grapple in this argument, to refresh his memory with the doctrine of the calculation of chances, in his favorite La Plance, or, at least, to look into his common arithmetic. No calculator, however profusely, with Fichte, Hegel, or other German metaphysician, will avail him against such an argument as this."

"In relation to my single self I might pursue the subject much further. Throughout all the members of my body there runs a wondrous diversity - in my eyes, ears, hands, feet, ribs, and the convolutions of the brain, where a quadruple balance each other."

"The simple question that at times the controversy on its true basis is this: Could any cause without the intellect to perceive, the reason to count, produce all these invariable equations? Shrink not, I beseech thee, O my brother! The infinite hopes hang upon it, and all time and eternity - the life everlasting, and the love everlasting, are at stake. Fly to the aid of the barren logician. It will not thus be easily evaded. Answer me not that these are only the effects of law! Say not, with Ralph Waldo Emerson (who thus responded when I presented the demonstration in private conversation), that 'it is order which does all this! That is no solution, the result is at all but only a statement in a different form. The enigma cannot be read by a mere repetition of the same idea couched in other words. The difficulty remains as inexplicable as ever. For these equations, this sublime, universal harmony, is the order itself - neither more nor less. Could the order constitute itself? Can there be order without intellect?'"

Now relate these positions if you can. How futile will be your efforts! Your logic will amount to nothing, when aimed at the less just read.

Heistone. - His arguments are ingenious; his conclusions so nicely drawn that one is inclined to believe he is correct. I do not desire to bandy words with one of our earth's favorite sons. His mind is colossal; his ideas grand; his conclusions well calculated to fill the most skillful logician. Now, Philosopher, I do not see, hear, feel, or think. Those forces which unite their power in my construction possess none of the attributes that distinguish humanity. But a few hours ago I was a mass of water. I was lifted from my position, in the form of mist, made into a cloud, then into a perfect sphere. Could blind chance do all this - compel me to pass through so many wonderful changes, and to finally bear no resemblance to the cloud, the mist, or the water? I am a perfect sphere - yet those forces engaged in my construction are blind, thoughtless, and have no care for the morrow. If there had been no sun, there would have been no mist, no cloud, no body like myself. I am simple in my construction, yet bear evidence of a design. Now, if a God, he must be universal, must fill all space. The question now arises, in what relation does he stand to matter? Is he outside of it? If he is impregnated with every part of it, where is the center - where the focus of mind where thoughts are formed? If so, God possesses all power, then, when the atoms of water move, it must be in obedience to that power, and also when the midnight assassin raises the dagger to strike down a victim, it must be God's power which he is using. If matter has a certain tendency as manifested in my formation, it must be given through Mr. Davis' God. I am a solid substance now; was once water, and then mist. Was I formed through certain tendencies of my own innate nature, or through the power of God? I am eternal; I always existed. Davis' God is also eternal. Now if God possesses intelligence, he certainly has it combined the same as man, for without the organs of sense there could be no intelligence. Therefore, he sees, hears, feels, and is only a man on a large scale; hence cannot be infinite. If we see evidence of design in man, on account of his fingers, toes, eyes, ears, etc., we must be able to trace him to the mind that conceived them. That mind cannot pervade all space, and yet retain its consciousness, its individuality. There is no individuality in that which is in every thing. If no individuality, how is God? If God is omnipresent, he is in all things. If he cannot get to move, so as to make man, he is within man just the same as is omnipresent matter. The very fact of his omnipresence shows that he is in all conditions of life. If, however, he

is outside of matter, he must exist in an organized state. Now, can there be intelligence without sense, or sense without the organs of sense? Can God do this thing? If there is no organized God, then he exists in all things. If he has eternally existed, he could not have been organized. God cannot stand in the relation of an organizer, when he is omnipresent. The organizer must be independent of that which he constructs, or he is simply constructing himself, and in the flow, would be the form of the flower; in the snake, the form of the snake; in fact, God would be compelled to assume the form of that which he creates. If he is incorporated with all things, he must move when they move, stand still when they do so, - or when a part are in motion and others at rest, he is assuming just the condition that they do. By his omnipresence he places himself in curious relations, and is compelled to assume the shape of that which he creates. You can come to no other conclusion."

If, however, he is a personal being, he has organs of sense, and can see, hear and feel, and resembles man, and is independent of his works. Man invariably stands independent of his work. He can build a house, or construct an intricate piece of machinery, or dig canals and build railroads. With Nature is different. The tree, flower and grass grow, and the process of their development is but little understood by man. I grew from that mist - am in one sense a growth. No God ever formed me. I was once soil; I am now hard. I could once nourish plants, now I can only freeze them. I tell you the elements unite to form the flower of which this eminent writer speaks. This tendency is inherent in them. That tendency can not see, hear, smell, or think, any more than the cloud, out of which I was formed. You may say God gave to matter this tendency. That would imply the absolute creation of something, which is impossible. The water, the atmosphere and sun, unite to form me. None of the rest of the elements interfere. We possess an affinity for each other. Two negatives repel - they can not unite to form anything."

Now how does the earth form the flower? Simply by certain elements uniting that have an affinity for each other. They are formed on precisely the same principle that I am, the hailstone. Now, Brother Davis argues that nothing but intelligence to conceive could have made all things. In regard to the inherent properties of matter, I know nothing. This change from a mist to a solid substance, such as you see, is as marvellous as the growth of a flower. View me! I enter into all conditions of animal and vegetable life. As mist I assisted in unfolding the halloons and snowflakes; as raindrops, I give to the flower its rainbow tints; as water, I assist materially in making man. Oxygen and hydrogen united, form water, mist, snowflakes, and hailstones. In the snowflakes are beautiful crystals which bear evidence of a design. Indeed, you can find ice which resembles a vegetable growth. In all conditions of life, you will find water. What is your body? Mostly water. Supposing you weigh one hundred and fifty pounds, about one hundred and twenty pounds of the same is water. I will analyze you; here are the figures:

	lbs.	ozs.	grs.
Oxygen	107	0	0
Hydrogen	18	0	0
Carbon	21	0	0
Nitrogen	3	8	0
Phosphorus	1	12	100
Calcium	2	0	0
Sulphur	0	2	219
Fluorine	0	2	0
Chlorine	0	2	47
Sodium	0	2	116
Iron	0	0	100
Potassium	0	0	280
Magnesium	0	0	12
Silicon	0	0	2

You, sir, carry around about fourteen gallons of water; iron enough to make a common pen-knife blade; phosphorus enough to make five thousand of the ordinary two-cent packages of friction matches, and sulphur enough to make an orthodox hell for an infant; magnesium enough to create a light which under favorable conditions, could be seen a distance of fifteen miles; water enough to form a million of snowflakes, while the hydrogen could be solidified, and made a powerful weapon of self-defence. Besides that, you have within you thirty-seven well-defined animals, varying in size from the one-thousandth of an inch to six inches in length. You are a walking menagerie, and if all the animals within you could be seen, you would become the greatest living curiosity in the world. Now, the question is, where is the intelligence that conceived all that? If outside of matter, it is individualized. If incorporated with matter, then it takes form with matter, and if essential to impart to man all the characteristics he possesses, it must be required to sustain him - hence man is nothing more or less than a part of God, and when man acts, God acts. You see my method of reasoning, Philosopher."

Philosopher. - I am puzzled. Your reasoning confounds me. Proceed!

Heistone. - Again: If intelligence conceived all this to which our esteemed Brother Davis alludes, it is independent of, or connected with, matter. If independent of matter, it is individualized. If connected with matter, then all manifestations we see, are a part of God. Now, if God is omnipresent, he only has form as matter takes form. If he has form only as matter takes form, he then thinks only as thought is developed in man. Then God's power to conceive, is only developed through the instrumentality of man."

To be continued.

SPRIT POWER IN HEALING. - We have upon our table several testimonials of the wonderful powers possessed by spirits for healing the sick, as manifested through the mediumship of Mrs. A. H. Benson, which we shall publish from time to time as space will admit. We will say that all types of diseases seem to be readily cured - generally with a single treatment prescribed by letter, as readily as when the patient is present.

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A Great Wrong.

A Sensation at Aurora.

The Rev. S. A. Holt, a Unitarian minister from Belvidere, was arrested at the depot, in this city, to-day, for an outrageous exposure of his person. The ladies waiting room was well filled with persons, waiting for the arrival of the morning express from Chicago, when the act was committed. He was taken before one of the city magistrates, and fined \$50. He defended himself before the court, but did not deny it positively. He had returned from some place down the road, where he had been giving a course of lectures. He had formerly been a Methodist minister, and is quite good looking. The whole affair is a mystery. But the admission of some of our best men, he would have been lynched, as the room had many ladies in it - the wives and daughters of our most respected citizens."

REMARKS. - We have not the remotest doubt but what the foregoing sensational article, which we clip from the Chicago Daily Tribune, has, in doing great wrong to an honorable and innocent man."

We know nothing personally of R. V. S. A. Holt referred to in the article, but from our knowledge of human nature, and the fact that he is pastor over a Unitarian society at Belvidere, Ill., and in fellowship with the Unitarianists of this state, it is *prima facie* in our mind that he was guilty of no such (chance as charged against him."

No man of ordinary intelligence and moral standing in society, would wantonly be guilty of such a offence. Certainly there was no inducement, and nothing to be gained, but much to be lost."

Was this legal hearing had in a corner, and was it conducted in a manner to bring an honorable gentleman into disgrace, and that, within a stone's throw of many of his household of faith? Where were Hon. A. R. Allen and W. D. Brady, old and staunch Unitarians of a half-century, and the pillars of the First Unitarian Church of Aurora; and where was Dr. Forrester, the able and eloquent pastor of that church? Way were they not there to defend, or at least, to see that their brother, who was suffering worse, eye, a thousand times worse, than the bruised and wounded, to whom the "G of Samaritan" ministered, had a fair trial? The no less precedes the idea of a single friend being present to aid him. On the contrary, the mind is led to the conclusion that he found himself among desperadoes, who were ready to lynch him."

It is said, "He defended himself before the court, but did not deny it positively." "An outrageous exposure of his person." - It is said, was the charge. Crime consists in the intent. No person of sound mind can presume that a person occupying such a position, could intentionally do so foolish a thing."

We have no higher veneration for a minister of the gospel than for other equally honorable men, but we do, in the name of justice and a common humanity, protest against such a trial, and against such reproach being heaped upon any man under circumstances such as are developed in the article referred to, and we hope to see the matter properly ventilated in the *New Covenant*, the Unitarian organ of the North-West; and it will give us great pleasure, to aid that paper in placing the subject before the public in such a manner, as to do justice, in solving the Rev. S. A. Holt from all capture, as we doubt not the facts will warrant such a conclusion."

D. W. Hall Among the Mormons.

D. W. Hall has been a journey among the Mormons. He had an interesting interview with the editors of the Salt Lake Tribune, was gazed at with pleasure by them, and entertained in the most hospitable manner. The fact of it, he was gloried by the editors of that paper, in a manner that excited our admiration; and they have our thanks for the special favors bestowed upon him. He then visited Brigham Young, was interviewed by his wife, admired by his daughters, one of whom lavished upon him her sweetest smiles, and said, "Verily D. W. H., I like you." He visited numerous families in Salt Lake City - dined with all the notables, and was a general object of commotion. He gazed at the mountains, at the valleys, at the rivers and lakes, at the divine institutions, and was hilarious at the beauty of the scenes around him. He visited Brigham's Harrow, and while some admired his boldness, others said that his philosophy was absurd, his mind erratic, his brain visionary, and in the altercation that occurred, our friend was torn in fragments, and then consigned to the burning embers of a large furnace - all of which, in one sense, is false, as our friend is in *man*, lecturing, dealing heavy blows against old theology, a *god* attracting general attention - it was his address that we referred to, which we published some time ago, and which was copied in full in the Salt Lake Tribune, and had a general circulation throughout Utah. Then the *fiends* have saved a severe shock to the nervous system of our friend, Mrs. D. W. Hall, who is an excellent psychometrist, and saved an unnecessary expenditure of breath, on the part of Spiritualists, in the statement, "Our cause has lost one of its most noble advocates." D. W. H. is one of our regular contributors, and by so being, he goes forth in a metropolitan show, having the satisfaction of knowing that his thoughts are read by not less than 150,000.

Errors Cheerfully Corrected.

We have reason to believe that some letters received by us from correspondents, calling attention to errors, have not been properly corrected by the clerk, to whom they were referred for that purpose. Those who fail to find satisfactory corrections made, will very much oblige by addressing G. J. C. Sandy, our Secretary, stating the errors that may need correcting.

A beautiful gift, *THE VOICES*, by Warren Sumner Barlow.

Who Will Remember the Publisher?

We know we have true friends scattered broadcast throughout the world; and while we know that fact, it will be a source of great satisfaction, to have a more realizing reminder of the same, by a substantial new subscription from each one, for some poor friend, whom each subscriber must have somewhere, who has never read the RELIGIO-PHILOSOPHICAL JOURNAL, but who would be greatly profited by a year's perusal of it.

Other friends will make us renew our efforts with redoubled vigor, by making us a present of what is now our due for arrears on the JOURNAL.

We are expecting to be greeted with great jubilee's fall of letters, about New Years. Remember, this number closes the year 1870. The next number will contain a New Years' greeting. Let us work together, friends, and cheer each other's souls in this great and glorious career of spiritualism.

Personal and Local.

Brother Joseph Baker - single ply and God bless him - writes to us as follows: "I am thankful to you for your kind notices of me and my condition. My health is no better. I am weak and uneasy in nerve and suffer pain. I send you a notice of receipt, which you can put in shape, and publish if you please."

Amount received:
Mme. Josee Miles, Ward, W. Ham, and O. Gentry, a kind of oil.
Mrs. M. Wilcox, \$1.00
R. U. Philadelphia, \$1.00
Edward Pier, Fox du Lac, \$2.00
E. Terry, New York, \$2.00
"Charles," Hartford, Conn., \$2.00
"Stranger," Ohio, \$2.00
I have the sympathy of many friends and brethren. I tender my sincere thanks to all for kindness.

Jacerville, Wis.
If you want a good common sense book on health, procure a copy of "Health by Good Living," by W. W. Hall, M. D. That the book meets a popular want is evinced by the fact that over 15,000 have been sold the past year. Price, postage paid, \$1.75. For sale at the office of this paper.

Warren Chase writes that "the lectures in St. Louis are being well sustained and steadily growing in interest and importance, but as yet no more has been made toward an organization, and no need of it seems yet to call for action. We are in favor of organization, both local and general, but if the movement be made before there is a solid basis for it, the experience has been a failure to secure the advantages which are sought by it. Formerly lectures are often successful, but are difficult to manage, and we think rather more so than in some other departments of life."

"The Fountain, with Sets of New Meaning," by A. J. Davis, don't go off our shelves in jest, but in a continued stream, and the sale is increasing."

Thank you, Brother White, for that "Clipping." We learn from a private letter to Dr. Antie that Mrs. Dr. McKee, who cured her little boy of a troublesome lameness, frequently sees spirits. She has often seen the spirit of her father. He has spoken to her, and so have other spirits. Lately we published a full account of her remarkable cure.

W. W. Lyon sends one dollar to apply on his subscription, but fails to give his post office address.

Procure a copy of "The Voices," bound superbly and with gilt edges, as a holiday present for your friends - only a few copies left, in this style. Price with gilt edges, \$1.50 plain edge, \$1.25; postage 16 cents.

Brother E. P. Wheaton, of Winteret, Iowa, writes: "We have a good field for some able medium lecturers to illustrate the spiritual religion in our midst. The old bromides are completely played out. Out of the six 'best first' papers in our town, only two of them, N. S. Conventry and Methodist, can raise sufficient means, I think, to keep them running. I am a glorious time to place in 'Harp' Lord, or 'Jord,' is the cry. Come down and help us, all hands."

Thank you, Brother Barrett, for favors received.

A paper published at Decatur, says: "Mrs. Ballou, a lecturer in Spiritualism, has been holding meetings at Smith's Opera House during the past week. We learn that Mrs. B. is a very pleasing speaker, and that she has been greeted by fair audiences."

Have you read "The Bible in the Balance"?

A late number of the Cincinnati Commercial contains the following: "The Rev. H. C. Cook, of eloquent fame, got drunk on Saturday. The police at twelve o'clock found him in a stupor in the gutter of the aristocratic Twenty-third street, in front of Jem Mac's saloon. The reverend gentleman was lectured and discharged by Justice G. yesterday."

M. C. Vander Cook will speak in Alleghen during the month of January. He will make engagements for the spring months. His permanent address is Alleghen, Mich.

Brother Antie has our thanks for favors.

Read the advertisement of Doty's Washing Machine, and the Universal Globe Wringer, in another column.

Prof. William Denton is one of our most prolific and successful writers. With his clear head and ready pen, he is doing a great work.

A few years ago, a copy of the "Age of Reason" could not be found on sale in this city. Now, however, are sold every year from the office of this paper. The world moves!

Dr. Editor of Waterloo, Iowa, writes: "Dr. D. C. Duke, is now delivering lectures in all the places he visits, and is doing a good and glorious work in healing both body and soul, and by his well timed remarks, and the wonderful cures he is making to back them up, he is paving the way for a bright future. For his name already is a synonym of success and will yet be a household word, and many will have reason to call him blessed for the benefits he has, and will yet bestow on sick and suffering humanity."

Thank you, brother, for that Morning News.

Brother F. W. Hatch, of Portland, Me., writes that Miss Nellie Davis has been lecturing there. She writes her addresses in a trance state, and thus sends them to her audience.

A Methodist preacher in Champagne, Ill., last Sabbath, in soliciting a collection for the Freedmen's Aid, was guilty of the following: "The steward will pass around while the congregation sings 'All hail the power of Jesus' name, let angels prostrate fall,' and take up a collection." The collection proved inefficient.

Lumbus, Ohio, or Kansas City, Mo.

